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Early English Text Society.
ORIGINAL SERIES. 127.

An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART II. I–Z.

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(*With power to add Workers to their number.*)

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The Early English Text Society was started by Dr. Furnivall in 1864 for the purpose of bringing the mass of Old English Literature within the reach of the ordinary student, and of wiping away the reproach under which England had long rested, of having felt little interest in the monuments of her early language and life.

On the starting of the Society, so many Texts of importance were at once taken in hand by its Editors, that it became necessary in 1867 to open, besides the *Original Series* with which the Society began, an *Extra Series* which should be mainly devoted to fresh editions of all that is most valuable in printed MSS. and Caxton's and other black-letter books, though first editions of MSS. will not be excluded when the convenience of issuing them demands their inclusion in the Extra Series.

During the forty-one years of the Society's existence, it has produced, with whatever shortcomings, an amount of good solid work for which all students of our Language, and some of our Literature, must be grateful, and which has rendered possible the beginnings (at least) of proper Histories and Dictionaries of that Language and Literature, and has illustrated the thoughts, the life, the manners and customs of our forefathers and foremothers.

But the Society's experience has shown the very small number of those inheritors of the speech of Cynewulf, Chaucer, and Shakspere, who care two guineas a year for the records of that speech. 'Let the dead past bury its dead' is still the cry of Great Britain and her Colonies, and of America, in the matter of language. The Society has never had money enough to produce the Texts that could easily have been got ready for it; and many Editors are now anxious to send to press the work they have prepared. The necessity has therefore arisen for trying to increase the number of the Society's members, and to induce its well-wishers to help it by gifts of money, either in one sum or by instalments. The Committee trust that every Member will bring before his or her friends and acquaintances the Society's claims for liberal support. Until all Early English MSS. are printed, no proper History of our Language or Social Life is possible.

The Subscription to the Society, which constitutes membership, is £1 1*s*. a year for the Original Series, and £1 1*s*. for the Extra Series, due in advance on the 1st of January, and should be paid by Cheque, Postal Order, or Money-Order, crost 'Union Bank of London,' to the Hon. Secretary, W. A. Dalziel, Esq., 67, Victoria Rd., Finsbury Park, London, N. Members who want their Texts posted to them, must add to their prepaid Subscriptions 1*s*. for the Original Series, and 1*s*. for the Extra Series, yearly. The Society's Texts are also sold separately at the prices put after them in the Lists; but Members can get back-Texts at one-third less than the List-*prices by sending the cash for them* in advance to the Hon. Secretary.

☞ The Society intends to complete, as soon as its funds will allow, the Reprints of its out-of-print Texts of the year 1866, and also of nos. 20 and 26. Dr. Otto Glauning has undertaken *Seinte Marherete;* and Dr. Furnivall has *Hali Meidenhad* in type. As the cost of these Reprints, if they were not needed, would have been devoted to fresh Texts, the Reprints will be sent to all Members in lieu of such Texts. Though called 'Reprints,' these books are new editions, generally with valuable additions, a fact not noticed by a few careless receivers of them, who have complained that they already had the volumes. As the Society's copies of the *Facsimile of the Epinal MS.* issued as an Extra Volume in 1883 are exhausted, Mr. J. H. Hessels, M.A., of St. John's Coll., Cambridge, has kindly undertaken an edition of the MS. for the Society. This will be substituted for the Facsimile as an 1883 book, and will be also issued to all the present Members.

Feb. 1905. The Original-Series Texts for 1904 were 1. No. 124, *Twenty-six Political* (t. Hen. V) *and other Poems* from the Digby MS. 102, &c., edited by Dr. J. Kail; 2. No. 125, Part I of the *Medieval Records of a London City Church* (St. Mary-at-Hill), A.D. 1420–1559, copied and edited by Mr. Henry Littlehales from the Church Records in the Guildhall, the cost of the setting and corrections of the text being generously borne by its Editor. This book has shown the income and outlay of the church; the drink provided for its Palm-Sunday players, its officers' excursions into Kent and Essex, its dealing with the Plague, the disposal of its goods at the Reformation, &c., &c., and has helpt our members to realize the church-life of its time. The third Text was Part I of *An Alphabet of Tales*, a very interesting collection of stories for Sermons, &c., englisht in the Northern Dialect, about 1440, from the Latin *Alphabetum Narrationum*, and edited by Mrs. M. M. Banks from the unique MS. in the King's Library in the British Museum.

The Original-Series Texts for 1905 will be, 1. No. 127, Part II of the *Alphabet of Tales*, edited by Mrs. M. M. Banks; 2. No. 128, Part II of the *Medieval Records of a London City Church*, edited by Mr. Henry Littlehales, who will pay for its setting, as he did for that of Part I as well as its 5 Facsimiles; 3. No. 129, Part I of the englishing, ab. 1450 A.D., of the Deeds in the *Registers of Godstow Priory and Oseney Abbey*, edited from the unique MSS. by the Rev. Andrew Clark, LL.D. These deeds throw much light on the early social state of England. Among the Texts for 1906 and 1907 will be Part III of the *Alphabet of Tales*, edited by Mrs. M. M. Banks, and Part I of the *Coventry Leet Book*, copied and edited for the Society by Miss M. Dormer Harris—helpt by a contribution from the Common Council of the City,—and will be publisht by the Society as its contribution to our knowledge of the provincial city life of the 15th century. Future Texts will be Part III of Robert of Brunne's *Handlyng Synne*, edited by Dr. Furnivall, with a Glossary of Wm. of Wadington's French words in his *Manuel des Pechez*, and comments on them, by Prof. Dickson-Brown; Part II of the *Exeter Book*—Anglo-Saxon Poems from the unique MS. in Exeter Cathedral—re-edited by Israel Gollancz, M.A.; Part II of Prof. Dr. Holthausen's *Vices and Virtues;* Part II of *Jacob's Well*, edited by Dr. Brandeis; the Alliterative *Siege of Jerusalem*, edited by the late Prof. Dr. E. Kölbing and Prof. Dr. Kaluza; an Introduction and Glossary to the *Minor Poems of the Vernon MS.* by H. Hartley, M.A.; Alain Chartier's *Quadrilogue*, edited from the unique MS. Univ. Coll. Oxford MS. No. 85, by Mr. J. W. H. Atkins of Owen's College; a Northern Verse *Chronicle of England* to 1327 A.D., in 42,000 lines, about 1420 A.D., edited by M. L. Perrin, B.A.; Prof. Bruce's Introduction to *The English Conquest of Ireland*, Part II; and Dr. Furnivall's edition of the *Lichfield Gilds*, which is all printed, and waits only for the Introduction, that Prof. E. C. K. Gonner has kindly undertaken to write for the book. Canon Wordsworth of Marlborough has given the Society a copy of the Leofric Canonical Rule, Latin and Anglo-Saxon, Parker MS. 191, C. C. C. Cambridge, and Prof. Napier will edit it, with a fragment of the englisht Capitula of Bp. Theodulf: it is now at press.

The Extra-Series Texts for 1904 were 1. the *Macro Plays* of *Mankind*, *Wisdom*, and the *Castle of Perseverance*, edited from Mr. Gurney's MS. by Dr. Furnivall and A. W. Pollard, M.A.; 2. Lydgate's *DeGuilleville's Pilgrimage of the Life of Man*, Part III, edited by Miss Katharine Locock; and Dr. E. A. Kock's edition of Lovelich's *Merlin* from the unique MS. in Corpus Christi Coll., Cambridge, Part I. Those for 1906 and 1907 will be chosen from Lovelich's *History of the Holy Grail*, Part IV, edited by Dr. Furnivall, for which Miss Dorothy Kempe has written a capital summary of the rise and development of the Legend of the Graal; *Myrc's Festial*, re-edited from the MSS. by Dr. Erbe; *The Owl and Nightingale*, two parallel Texts, edited by Mr. G. F. H. Sykes; Dr. M. Konrath's re-edition of *William of Shoreham's Poems*, Part II; Prof. Erdmann's re-edition of Lydgate's *Siege of Thebes* (issued also by the Chaucer Society); Miss Rickert's re-edition of the Romance of *Emare;* Prof. I. Gollancz's re-edition of two Alliterative Poems, *Winner and Waster*, &c., ab. 1360, lately issued for the Roxburghe Club; Dr. Norman Moore's re-edition of *The Book of the Foundation of St. Bartholomew's Hospital, London*, from the unique MS. ab. 1425, which gives an account of the Founder, Rahere, and the miraculous cures wrought at the Hospital; *The Craft of Nombrynge*, with other of the earliest englisht Treatises on Arithmetic, edited by R. Steele, B.A.; and Miss Warren's two-text edition of *The Dance of Death* from the Ellesmere and other MSS.

Dr. Brie of Berlin has undertaken to edit the prose *Brut* or *Chronicle of Britain* attributed to Sir John Mandeville, and printed by Caxton. He has already examined more than 100 English MSS. and several French ones, to get the best text, and find out its source.

These Extra-Series Texts ought to be completed by their Editors: the Second Part of the prose Romance of *Melusine*—Introduction, with ten facsimiles of the best woodblocks of the old foreign black-letter editions, Glossary, &c., by A. K. Donald, B.A. (now in India); and a new edition of the famous Early-English Dictionary (English and Latin), *Promptorium Parvulorum*, from the Winchester MS., ab. 1440 A.D.: in this, the Editor, the Rev. A. L. Mayhew, M.A., will follow and print his MS. not only in its arrangement of nouns first, and verbs second, under every letter of the Alphabet, but also in its giving of the flexions of the words. The Society's edition will thus be the first modern one that really represents its original, a point on which Mr. Mayhew's insistence will meet with the sympathy of all our Members.

The Texts for the Extra Series in 1906 and 1907 will be chosen from *The Three Kings' Sons*, Part II, the Introduction &c. by Prof. Dr. Leon Kellner; Part II of *The Chester Plays*, re-edited from the MSS., with a full collation of the formerly missing Devonshire MS., by Mr. G. England and Dr. Matthews; the Parallel-Text of the only two MSS. of the *Owl and Nightingale*, edited by Mr. G. F. H. Sykes (at press); Prof. Jespersen's editions of John Hart's *Orthographie* (MS. 1551 A.D.; blackletter 1569), and *Method to teach Reading*, 1570; Deguilleville's *Pilgrimage of the Sowle*, in English prose, edited by Prof. Dr. L. Kellner. (For the three prose versions of *The Pilgrimage of the Life of Man*—two English, one French—an Editor is wanted.) Members are askt to realise the fact that the Society has now 50 years' work on its Lists,—at its present rate of production,—and that there is from 100 to 200 more years' work to come after that. The year 2000 will not see finisht all the Texts that the Society ought to print. The need of more Members and money is pressing. Offers of help from willing Editors have continually to be declined because the Society has no funds to print their Texts.

An urgent appeal is hereby made to Members to increase the list of Subscribers to the E. E. Text Society. It is nothing less than a scandal that the Hellenic Society should have nearly 1000 members, while the Early English Text Society has not 300!

Before his death in 1895, Mr. G. N. Currie was preparing an edition of the 15th and 16th century Prose Versions of Guillaume de Deguilleville's *Pilgrimage of the Life of Man*, with the French prose version by Jean Gallopes, from Lord Aldenham's MS., he having generously promist to pay the extra cost of printing the French text, and engraving one or two of the illuminations in his MS. But Mr. Currie, when on his deathbed, charged a friend to burn *all* his MSS. which lay in a corner of his room, and unluckily all the E. E. T. S.'s copies of the Deguilleville prose versions were with them, and were burnt with them, so that the Society will be put to the cost of fresh copies, Mr. Currie having died in debt.

Guillaume de Deguilleville, monk of the Cistercian abbey of Chaalis, in the diocese of Senlis, wrote his first verse *Pèlerinaige de l'Homme* in 1330-1 when he was 36.[1] Twenty-five (or six) years after, in 1355, he revised his poem, and issued a second version of it,[2] a revision of which was printed ab. 1500. Of the prose representative of the first version, 1330-1, a prose Englishing, about 1430 A.D., was edited by Mr. Aldis Wright for the Roxburghe Club in 1869, from MS. Ff. 5. 30 in the Cambridge University Library. Other copies of this prose English are in the Hunterian Museum, Glasgow, Q. 2. 25; Sion College, London; and the Laud Collection in the Bodleian, no. 740.[3] A copy in the Northern dialect is MS. G. 21, in St. John's Coll., Cambridge, and this is the MS. which will be edited for the E. E. Text Society. The Laud MS. 740 was somewhat condenst and modernised, in the 17th century, into MS. Ff. 6. 30, in the Cambridge University Library:[4] "The Pilgrime or the Pilgrimage of Man in this World," copied by Will. Baspoole, whose copy "was verbatim written by Walter Parker, 1645, and from thence transcribed by G. G. 1649; and from thence by W. A. 1655." This last copy may have been read by, or its story reported to, Bunyan, and may have been the groundwork of his *Pilgrim's Progress*. It will be edited for the E. E. T. Soc., its text running under the earlier English, as in Mr. Herrtage's edition of the *Gesta Romanorum* for the Society. In February 1464,[5] Jean Gallopes—a clerk of Angers, afterwards chaplain to John, Duke of Bedford, Regent of France—turned Deguilleville's first verse *Pèlerinaige* into a prose *Pèlerinage de la vie humaine*.[6] By the kindness of Lord Aldenham, as above mentiond, Gallopes's French text will be printed opposite the early prose northern Englishing in the Society's edition.

The Second Version of Deguilleville's *Pèlerinaige de l'Homme*, A.D. 1355 or -6, was englisht in verse by Lydgate in 1426. Of Lydgate's poem, the larger part is in the Cotton MS. Vitellius C. xiii (leaves 2-308). This MS. leaves out Chaucer's englishing of Deguilleville's

[1] He was born about 1295. See Abbé Goujet's *Bibliothèque française*, Vol. IX, p. 73-4.—P. M. The Roxburghe Club printed the 1st version in 1893.

[2] The Roxburghe Club's copy of this 2nd version was lent to Mr. Currie, and unluckily burnt too with his other MSS.

[3] These 3 MSS. have not yet been collated, but are believed to be all of the same version.

[4] Another MS. is in the Pepys Library.

[5] According to Lord Aldenham's MS.

[6] *These were printed in France*, late in the 15th or early in the 16th century.

A B C or *Prayer to the Virgin*, of which the successive stanzas start with A, B, C, and run all thro' the alphabet; and it has 2 main gaps, besides many small ones from the tops of leaves being burnt in the Cotton fire. All these gaps (save the A B C) have been fild up from the Stowe MS. 952 (which old John Stowe completed) and from the end of the other imperfect MS. Cotton, Tiberius A vii. Thanks to the diligence of the old Elizabethan tailor and manuscript-lover, a complete text of Lydgate's poem has been given. The British Museum French MSS. (Harleian 4399[1], and Additional 22,937[2] and 25,594[3]) are all of the First Version.

Besides his first *Pèlerinaige de l'homme* in its two versions, Deguilleville wrote a second, "de l'ame separee du corps," and a third, "de nostre seigneur Iesus." Of the second, a prose Englishing of 1413, *The Pilgrimage of the Sowle* (with poems by Hoccleve, already printed for the Society with that author's *Regement of Princes*), exists in the Egerton MS. 615,[4] at Hatfield, Cambridge (Univ. Kk. 1. 7, and Caius), Oxford (Univ. Coll. and Corpus), and in Caxton's edition of 1483. This version has 'somewhat of addicions' as Caxton says, and some shortenings too, as the maker of both, the first translater, tells us in the MSS. Caxton leaves out the earlier englisher's interesting Epilog in the Egerton MS. This prose englishing of the *Sowle* will be edited for the Society by Prof. Dr. Leon Kellner after that of the *Man* is finisht, and will have Gallopes's French opposite it, from Lord Aldenham's MS., as his gift to the Society. Of the Pilgrimage of Jesus, no englishing is known.

As to the MS. Anglo-Saxon Psalters, Dr. Hy. Sweet has edited the oldest MS., the Vespasian, in his *Oldest English Texts* for the Society, and Mr. Harsley has edited the latest, c. 1150, Eadwine's Canterbury Psalter. The other MSS., except the Paris one, being interlinear versions,—some of the Roman-Latin redaction, and some of the Gallican,—Prof. Logeman has prepared for press, a Parallel-Text edition of the first twelve Psalms, to start the complete work. He will do his best to get the Paris Psalter—tho' it is not an interlinear one—into this collective edition; but the additional matter, especially in the Verse-Psalms, is very difficult to manage. If the Paris text cannot be parallelised, it will form a separate volume. The Early English Psalters are all independent versions, and will follow separately in due course.

Through the good offices of the Examiners, some of the books for the Early-English Examinations of the University of London will be chosen from the Society's publications, the Committee having undertaken to supply such books to students at a large reduction in price. The net profits from these sales will be applied to the Society's Reprints.

Members are reminded that *fresh Subscribers are always wanted*, and that the Committee can at any time, on short notice, send to press an additional Thousand Pounds' worth of work.

The Subscribers to the Original Series must be prepared for the issue of the whole of the Early English *Lives of Saints*, sooner or later. The Society cannot leave out any of them, even though some are dull. The Sinners would doubtless be much more interesting. But in many Saints' Lives will be found valuable incidental details of our forefathers' social state, and all are worthful for the history of our language. The Lives may be lookt on as the religious romances or story-books of their period.

The Standard Collection of Saints' Lives in the Corpus and Ashmole MSS., the Harleian MS. 2277, &c. will repeat the Laud set, our No. 87, with additions, and in right order. (The foundation MS. (Laud 108) had to be printed first, to prevent quite unwieldy collations.) The Supplementary Lives from the Vernon and other MSS. will form one or two separate volumes.

Besides the Saints' Lives, Trevisa's englishing of *Bartholomæus de Proprietatibus Rerum*, the mediæval Cyclopædia of Science, &c., will be the Society's next big undertaking. Dr. R. von Fleischhacker will edit it. Prof. Napier of Oxford, wishing to have the whole of our MS. Anglo-Saxon in type, and accessible to students, will edit for the Society all the unprinted and other Anglo-Saxon Homilies which are not included in Thorpe's edition of Ælfric's prose,[5] Dr. Morris's of the Blickling Homilies, and Prof. Skeat's of Ælfric's Metrical Homilies. The late Prof. Kölbing left complete his text, for the Society, of the *Ancren Riwle*, from the best MS., with collations of the other four, and this will be edited for the Society by Dr. Thümmler. Mr. Harvey means to prepare an edition of the three MSS. of the *Earliest English Metrical Psalter*, one of which was edited by the late Mr. Stevenson for the Surtees Society.

Members of the Society will learn with pleasure that its example has been followed, not only by the Old French Text Society which has done such admirable work under its founders Profs. Paul Meyer and Gaston Paris, but also by the Early Russian Text Society, which was set on foot in 1877, and has since issued many excellent editions of old MS. Chronicles, &c.

Members will also note with pleasure the annexation of large tracts of our Early English territory by the important German contingent, the late Professors Zupitza and Kölbing, the

[1] 15th cent., containing only the *Vie humaine*.
[2] 15th cent., containing all the 3 Pilgrimages, the 3rd being Jesus Christ's.
[3] 14th cent., containing the *Vie humaine* and the 2nd Pilgrimage, *de l'Ame*: both incomplete.
[4] Ab. 1430, 106 leaves (leaf 1 of text wanting), with illuminations of nice little devils—red, green, tawny, &c.—and damnd souls, fires, angels &c.
[5] Of these, Mr. Harsley is preparing a new edition, with collations of all the MSS. Many copies of Thorpe's book, not issued by the Ælfric Society, are still in stock.
Of the Vercelli Homilies, *the Society* has bought the copy made by Prof. G. Lattanzi.

living Hausknecht, Einenkel, Haenisch, Kaluza, Hupe, Adam, Holthausen, Schick, Herzfeld, Brandeis, Sieper, Konrath, Wülfing, &c. Scandinavia has also sent us Prof. Erdmann and Dr. E. A. Kock; Holland, Prof. H. Logeman, who is now working in Belgium; France, Prof. Paul Meyer—with Gaston Paris as adviser (alas, now dead);—Italy, Prof. Lattanzi; Austria, Dr. von Fleischhacker; while America is represented by the late Prof. Child, by Dr. Mary Noyes Colvin, Miss Rickert, Profs. Mead, McKnight, Triggs, Perrin, Craig, &c. The sympathy, the ready help, which the Society's work has cald forth from the Continent and the United States, have been among the pleasantest experiences of the Society's life, a real aid and cheer amid all troubles and discouragements. All our Members are grateful for it, and recognise that the bond their work has woven between them and the lovers of language and antiquity across the seas is one of the most welcome results of the Society's efforts.

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Musca infirmant multos

We rede in legyly lombardorum how at ye happend on ayque a grete multitude of flies in ane abbay, pat Sayne Gaynard made. into so mekill at pai did mekill noysane unto all mend pat dwelled pam. And wheen pai come & tolde hym. he said pat he sulde cum pad & on pe morow pai war fond dead allone.

Mutacio frequens in deo in est pro vitio. Dr. de Ballio. ij.

Natalis Dni. pj°

The birth of our lordy is pbyd be many miracles. ffor Innocentius pe. iij. telles how at Rome ye was ordynnall pease. xxij. yere to gedur. And yffor pe romans byggyd a fayre temple & sett ye in pe ymatye of romulus & yarte call it Templum pacis and pai askyd apollo how lonty it sulde laste. & he said unto a woman pat was a clene mayden bare a childe. And wheen pai hard ye pai said it sulde laste ever & wrate abouune pe dure in yoldeen letters. Templum hui mundi manet. And wheen ony ladye bare hir childe upon pat same nyght it fell doun into pe hardy erth and ye is now Ecclia dei maria de nono.

Natalis Dni pbatur duplicat. ij°

In legyly lombardorum we rede how pat upon pat day pe ymatye of romulus and all of ydolis in rome fell doun & brak. And Sayne Jerom telles also how ye come a tokyn in Egypte for all ye ydolis fellis wheen our ladye bare hir childe. And by ye ymatis of pe temple yarte make ane ymatye of a maydyn w a barn in hir armes and sett it in a pbay place in ye temple. And unto pat pai did worschip

Natalis Dni pbatur multiplicat. iij°

We rede in lay lombardy how ye same nyght pe darknes of pe nyght and clerenes of pe day war turnyd aman contrarie

Natalis pbatur iij^to

Orosius and Innocentius telles how pat a well in rome pat same nyght was turned in to oyle & ran in to tybber and all pe day after yaran habundandlye. ffor Sibilla had prophecyed & said pat our Sayour sulde not be born or a well of oyle syrand out of pe erthe.

Natalis Dni pbatur v^to

Crysostimus telles pat upon pe nyght of pe natiuitie unto pe kynges pat war yaand on a hill. A fayr starr appeyrd unto pam & it had in it a fayre childe and upon his schulder a fayr cros schynyng. Whilk childe spak unto pe kynges and bad pam go in to judea & sake hym & ye pai sulde fynd hym born.

ADDIT. MS. 25,719, BR. MUS., leaf 131[a] (REDUCED FACSIMILE)

Early English Text Society.
ORIGINAL SERIES. 127.

An Alphabet of Tales.

AN ENGLISH 15TH CENTURY TRANSLATION OF THE

ALPHABETUM NARRATIONUM

ONCE ATTRIBUTED TO

ETIENNE DE BESANÇON.

FROM ADDITIONAL MS. 25,719 OF THE BRITISH MUSEUM.

EDITED BY

MRS. MARY MACLEOD BANKS.

PART II. I–Z.

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NOTE.

Part II of the *Alphabetum Narrationum* brings the text to an end, and leaves introduction, glossary, index and general clearing-up for Part III.

The name of Étienne de Besançon still stands on the title-page; this is the last time it may be associated with this collection of Tales. The association is of so long and respectable a standing that it is worthy of an easy dissolution, though Étienne himself might possibly have felt no regret to see it brought about, as it assuredly has been by Mr. J. A. Herbert's article in the *Library* for January, 1905. Mr. Herbert sums up the case as stated by Mons. Hauréau, and adds evidence of his own weighty enough to dispose finally of the claims made for Étienne's authorship by Leandro Alberti, Quétif and Échard, and later writers.

There is a case for Arnold of Liège, but the verdict is a little in suspense. A definite attribution of authorship must wait for Part III, though it may be said forthwith that any testing of evidence hitherto undertaken serves only to strengthen Arnold's claims. For the present, however, readers must look for these in the article quoted above.

M. M. BANKS.

83978

ERRATA

Page 4, line 9. *A note wanting from the* Latin MSS., *which begin,* Damianus. Abbas quidam.

P. 4, line 14, *for* mete *read* mece, *and delete* note 3. See p. 245, line 27.

P. 15, line 6. *A note wanting from the* Latin MSS., *which begin,* Humbertus. Quidam monachus.

P. 22, line 6, *for* Ep*iscopus read* Ep*iscopus.*

P. 29, line 8, *for* [þer] *read* [per].

P. 36, line 30, *delete the inverted commas after* hym̄.

P. 55, line 29, *add as note,* Latin MSS. Damianus. In monasterio quod Beatus Gregorius, etc.

P. 63, line 35, *for* ydolsis *read* ydolfis.

P. 71, line 5, *for* Clunacens*is read* Cluniacens*is, and passim.*

P. 72, line 15, *add as note,* Latin MSS. Iosephus. Cum quesitum fuisset a Tiberio Cesare.

P. 79, line 21. *A note wanting from the* Latin MSS., *which begin,* Gregorius. Quidam monachus.

P. 89, line 27, *for* ydolsis *read* ydolfis.

P. 104, lines 14, 26, *for* Jacobus *read* Iacobus, *and passim.*

P. 123, line 4, r *missing from* shrafe.

P. 147, line 22, *for* [de *read* [de].

P. 151, line 3. *A note wanting from the* Latin MSS., *which begin,* Tullius. Presbiter ecclesiae Sancti Magni.

P. 154, note 2, *for* imperaor *read* imperator.

P. 235, lines 12, 15, *for* Antissiodorens, *here and elsewhere,* Autissiodorens is a better reading.

P. 236, line 9, *for* vylans *read* vylaus.

P. 242, line 29, *for* at *read* þat.

P. 469, line 13, *add as note,* Latin MSS. Toletum.

CCCLXXIX.

Indulgencie valent defunctis. *et* c⁹.

We rede in 'Legenda Lomb*ardica*' how on̄ a tyme a legatt of þe courte of Rome gatt a grete p*ar*don̄ vnto his fadur, þat was dead̄, of þe pope. And he sent þ*er*-w*ith* a wurthi knyght in-to the 4 contre of Albygen*sis* to a kurk þ*er* his fadur lay; & þis knyght taryd þ*er* þ*er*-w*ith* all̄ a lentren̄. And þis done, vppon̄ a nyght his fadur aperyd̄ vnto þis legatt, clerar þan̄ any light, and thonkid̄ hym̄ hartelie for his p*ar*don̄ at he was delyverd̄ by. 8

CCCLXXX.

Infamia. Infamatur aliquis sine culpa.

Heraclides tellis how som tyme þ*er* was a preste þat had a doghter, and sho happend to be corrupte & be w*ith* childe; and sho put þe cryme þ*er*-of apon̄ a dekyn̄, & made a lye on̄ hym̄. And þe 12 bisshopp̄ & þe preste hur fadur sent after hym̄, & inquyred hym̄ þ*er*of; and he denyed itt. And þe bisshopp̄ wax wrote þ*er*w*ith*, and said̄ þat he was bod a lyer; and þe clerk̄ ansswerd̄ agayn̄ & said̄; "For suthe, sur, I hafe sayde as it is in my consciens, 16 and ye wold̄ here me now; for it was not I þat did̄ þis dede." And when̄ he had þus said̄, þai putt hym̄ oute of his dekynshup̄, and garte hym̄ wedd hur. And he com*m*endid hur vnto a monasteri & hym̄ selfe was closid̄ vp̄ in a cell̄; & þ*er*, w*ith* grete 20 p*r*ayers & wepyng*is* he besoght God at þe treuth̄ mott be knawen̄. And when̄ þe day of hur byrth̄ drew nere, sho t*r*aueld̄ vij dayes to-gedur, & was hugelie vexid̄ w*ith* grete paynys, so mekull̄ þ*a*t sho mot nowder eate, nor drink, nor slepe, bod trowed hur selfe 24 v*er*elie at sho sulde dye. And sho was passand̄ ferd̄ at sho sulde be dampnyd̄, and þan̄ sho began̄ to cry horrible & sayd̄; "Wo is me, wriche! for I am̄ fallen̄ into a dubble p*er*ill̄. Furst, for I hafe loste my maydenhed̄; and þe secund̄, I hafe putt a fals 28 cryme vppon̄ þe Deken̄." And þe susters of þe place hard̄ hur, & went to þ*er* p*r*ayers for hur, at God wold̄ vuchesafe at sho mot be

delyver; bod it profett nott, vnto so mekull þe bisshopp̃ sent vnto þis Dekyn̄ & bad hym̄ pray for hur. Bod he wolde nott here þe messangers, nor giff þaim none answer. So at þe laste þe
4 bisshop̃ come vnto hym̄ and bad hym̄ lowse þat he had bun̄. And at þe bisshoppis commandment he prayed̃ for hur, & onone sho was delyver. And on̄ þis maner of wyse þis dekyn̄ was purgid̃ of þis defame, & restorid̃ agayn̄ vnto his offes.

8 Infamat aliquando meretrix quos ad peccatum trahere non potest. Infra de meretrice.

CCCLXXXI.

Infamata fama aliquando restituitur.

Prudencius tellis in þe 'Life of Iohannes Damascenus' how
12 at þis Iohannes was a passand̃ holie man̄ emang his brethir, & a mayden̄, and passand devowte vnto our̃ Ladie; and bothe in Grew & in Latyn̄ he was passandlie wele lernyd̃, in wrytyng & endytyng and syngyng. So on̄ a tyme hym̄ happend be taken̄
16 with þe Sarrazens, and þat lord̃, þat happend̃ to hafe hym̄ in his parte, had a son̄. And þis Iohannes Damascenus lernyd̃ hym̄ so in writyng & in endytyng & in syngyng, and in other þingys þat perteynyd̃ vnto þis sciens, so þat in writyng, in endytyng, & in
20 voyce, his werk semyd̃ no noder bod at it had bene þis Iohannes Damascenus his maister. So the Emperour Theodosius send for hym̄ & payed his rawnson̄, & borowd̃ hym̄; & his disciple wold̃ hafe gone with hym̄, & he wold̃ not latt hym̄. And ffor envy
24 here-of this his[1] disciple, with-in a few yeris after, endityd̃ a[2] lettyr & wrate þer-in treson̄ of þe Emperour̃, & how he was in purpos to destroy hys roalm̄; and þis lettre he garte hafe privalie vnto Constantynople, & caste it in þe Emperours pales. And
28 onone, as it was fon̄ & redd̃, þe maner & þe forn̄ of þe lettir & of þe endytyng was knowen̄, at it was of þis Iohannes Damascenus. And þe Emperour when̄ he saw it accusid̃ hym̄, & þer

[1] his, *omitted and added above the line.* [2] *After* a, luru, *erased.*

he was takeñ & fowle farñ *with* & callid' traytur. And wheñ þe
*lett*re was shewid' hym̃, he ansswerd' & said'; "Forsuthe, surs, þis
I knaw wele is þe form̃ of my wrytyng & of myne endytyng,
bod God I take to witnes þat I did it noght." And all meñ 4
wondred & cryed oñ hym̃ becauce he wolde not say þe treuth
& *gr*aunt, & þai cryed' & sayd' he was wurthi to dy; & þ*er* he was
broght befor' þe iuges. And becauce he was þe Emp*er*our' cussyñ
þai wold' not deme hym̃ to dy, bod þai demyd' at his hand' at he did 8
þis trispas *with* sulde be cutt off. And wheñ þis was done, in
reprefe of þis felony at þai trowed þat he had done, his hand
at was cut off, þai hang it in his awñ kurk. So oñ þe night aft*er*,
þis Ioh*ann*es Damascenus *with* a hand' come befor' a speciall 12
ymage of our' Lady, & barid' his wownd' & shewid' hur his arm̃.
And mekelie he flate *with* hur & said' in þis man*er* of wyse;
"Behalde, swete lady! What rewardis is of vs þi servandis?
Behold' our' reward'! Lady, þow hase willid' me, a synn*er*, þi 16
servand', for my reward' to suffre suche a turmentrie, at þ*ou* sufferd
þe instrument of þine offes for to be þus cut off. For þis hand'
at is cutt off wrate oft sythis sangis of þi lovyng, & oft sithes
sacred', & offerd' þe flessh & þe blude of þi soñ." And wheñ 20
he had þus made his *com*playnt & his *pr*ayers, he went vnto
his bed'; and as he was halfe slepand', halfe wakand', þe blissid'
maydeñ, our Lady Saynt Marie, apperid vnto hym̃ *with* grete
light & a gude chere, & said' vnto hym̃; "My trew childe, what 24
duse þ*ou*?" And he ansswerd' agayñ & sayd'; "Allas! Lady,
wharto askis þ*ou* me? For rather I sulde aske þe whar' þ*ou*
was wheñ I sufferd' þis. Behald', Ladie, how, bathe to þi shame
& myne, þi hand of þi servand' at was cutt of is hongeñ vp in þe 28
kurk." And þañ sho ansswerd' agayñ & sayd'; "Soñ, be of gude
comfurth in God'!" And þis said', evyñ att he myght see, sho
went into þe kurk & broght his hand' fro thens, & restorid' it
agayñ vnto þe arm̃ & made it hale. And he held' vp his handis & 32
thankid' hur, & *with* þ*at* sho vanysshid' away. And oñ þe morñ
he rase & callid' sam*en* his brethyr, & shewid' þai*m* his hand'; and
onone, *with* a mery voyce & a lowde, he begañ our' Ladie mes.
And oñ þe morñ, wheñ þe Emp*er*our' hard' tell of þis m*er*acle, 36

he come on̄ his fete vnto hym̄ & sett hym̄ down̄ on̄ his kneis, and kyssid̄ his hand̄, and askid̄ hym̄ if he knew any þat had his man*er* & form̄ of writyng & endityng. And he told̄ hym̄ how þ*at* he had
4 lernyd one it; and þan̄ þe treuth was serchid & it was fon̄ who it was.

CCCLXXXII.

Infans in baptismo loquitur.

We rede ex 'Gestis B*ea*ti Amandi' how þ*at* when̄ þe kyng
8 of Fraunce had no chylde, he made a grete p*r*ayer vnto Allmiȝty God̄, & God̄ sent hym̄ one. And when̄ it was born̄, he vmthoght hym̄ whome he mot make to baptys itt. And so þis Amandus come in his mynde & he made hym̄ to baptis it. And when̄
12 it was namyd̄ & crystend̄, þe childe ansswerd̄ þ*at* all̄ myght here, and said̄, "Amen!"

CCCLXXXIII.

Infans vni*us* diei loquitur.

We rede in þe 'Legend of Symond & Iude' how on̄ a tyme
16 a dukis dogh*ter* happend̄ to do fornycacion̄, & was w*ith* childe. And sho putt it vppon̄ a dekyn̄, and hur fadur tuke þis dekyn̄ & wolde hafe putt hym̄ to dead̄. And þe Apostels Symond̄ & Iude askyd when̄ þe childe was born̄, and it was ansswerd̄ þ*aim* & said̄,
20 þ*at* same day in þe mornyng. And at com*m*andment of þe apostels, þis dekyn̄ & þis childe was fechid̄ afor þ*aim*. And þe apostels sayd̄ vnto þis yong child̄, "In þe Name, speke, þ*ou* yong childe, & tell̄ if þis dekyn̄ did þis trispas!" And þe yong childe ansswerd̄
24 & said̄, at all̄ men̄ mot here; "þis dekyn̄ fylid̄ neu*er* his flessh w*ith* lichorye." And þan̄ þis duke besoght þ*aim* to spur who did þis trispas. And þe Apostels ansswerd̄ agayn̄ & sayd̄; "It is owr̄ parte to excuse þ*aim* þ*at* er innocentis, and not for to discure þ*aim*
28 þ*at* er mysdoers."

CCCLXXXIV.

Infernus. Infernalis pene consideracio inducit hominem a[d] penitenciam.

Saynt Bede tellis in 'Gestis Anglorum' how þer was a mañ þat was dead & restorid' ãgayñ vnto life, abowte þe yeris of our Lord' 4 cccc vj. And he was so ferd' for paynys þat he had sene, þat he fled in-to wyldernes, & þer biggid' hym̃ a cell' beside a grete watir. And he wolde gang in-to þe watir with his clathis oñ vp to þe nek, and þañ he wold' com̃ vp & latt þaim frese oñ hym̃ 8 vnto his flessh. And þañ onone he wolde go into a hate bath, & þus evur whils he liffid', he sufferd' ay þe tone after þe toder vnto he dyed'. And when̄ þai[1] att saw hym̃ reprovid' hym̃ whi he did so, he ansswerd' þaim agayñ & sayd'; "And ye had sene þat I saw, 12 ye wold' hafe done þe same with me þat I did'." *et* c⁹.

Infernalis meditacio. Supra de Apostasia.

CCCLXXXV.

Infernalis pena est multum acerba.

We rede in 'Libro de Dono Timoris' a grete meracle & a 16 solempne, how som̃ [*tym*] at Parissh, a scolar þat was dead', in a garthyñ apperid' vnto his maister, and shewid' hym̃ þe payñ of hell' att he was dampnyd' vnto in þis maner of wyse; he lete a drope of hys payñ fall' of his[2] fynger aporñ his maister hand', 20 whilk þat evyñ furth-with a grete warke went þurgh his hand'. So þat evur after vnto he dyed' þer was ay a hole þurgh his hand'.

CCCLXXXVI.

Infernalis pena est magnitudinis inestimabilis[3].

We rede in 'Vitis Patrum' how oñ a tyme as Macharius went 24 in wyldernes he fand' a dead mans head', and he had grete mervayll' whose it was. And he commandid' it to spek & tell' hym̃, & so it

[1] MS. þat.
[2] *After* his, maister, *erased.*
[3] MS. inextinguibilis, Lat. MSS. *as above.*

did, and sayd it was a prestes head þat was a gentyle, þat was vncristend. And he askid it whar þe saule þer-of was in payn. And it ansswerd agayn & sayd þat it was in hell, als depe as
4 is fro hevyn vnto erthe, & he said þat it was als depe vnder-nethe hym. And þer he sayd wer fals cristen men. And a noder tale like þis tellis Saynt Gregur in his 'Dialoggis' of a grete man þat hyght Reperatus; and on a tyme he was kepyd as dead & sodanly
8 turnyd vnto life agayn. & he tellid how þat he had sene a grete kyngdom and it was all coverd ouer; and hym thoght þe heght þer-of was als hy as is fro hevyn vnto erth.

CCCLXXXVII.

Infernalis pena est eterna. Supra de Conuersione.

12 A tale like vnto þe same tellis Saynt Gregur, how on a tyme þer was a fond womman þat somwhatt vnderstude Latyn. And on a tyme as sho was in þe kurk at a Dirigie, sho harde þaim syng; "In inferno nulla est redempcio." And when sho had hard it,
16 sho cryed with ane horrible voyce & sayde; "I will neuer com þer, ffor þat is ane ill place for me to putt my truste in." *et* c⁹.

Infernalis pena intolerabilis[1] est. Supra de conuersione.

20 Infernales pene horribiles sunt ad videndum. Infra de sciencia nigromancie. *et* c⁹.

Infernales pene viuis[2] aliquando ostenduntur. Supra de cruce signatis, v., *et* infra de sciencia nigro-
24 mancie.

Infernales pene sunt multiplices. Supra de elemosina, xj.

Infideles minus puniuntur in inferno quam mali
28 Christiani. Infra de Christianis.

[1] MS. intollerabilis. [2] MS. vicijs. Harl. MS. viuis.

Infideli defu*n*cto valuit oracio Sancti. Infra de ora*cione*, iiij.

Infidelis a deo occiditur. Infra de vind*icta*, v.

Infidelis aliqu*ando* bonas leges condit. Infra de lege, j. 4

CCCLXXXVIII.

Infirmitas p*ropr*ia pacient*er* debet sustineri.

Saynt Gregor tellis in his 'Dialogg*is*' how som tyme þ*er* was a man þat hight Seruulus, and he was passand pure of gudis, bod 8 he was riche of merettis. And all his lyfe-tyme he lay alway in þe p*er*alysye, þ*at* he neu*er* rase oute of his bed, nor neu*er* put his hand vnto his mowthe, nor neu*er* myght turn hym. And his moder and his bruther come vnto hym to kepe hym & seryff hym; 12 and what at evur he gatt of almos ou*er* þ*at* at þai expu*n*did, he made þai*m* to deale it vnto pure folke. And w*ith* any money þ*at* he gatt, eu*er* he boght hym bukys of holie scriptur; and he garte religios men þat h*er*bard w*ith* hym rede þai*m* vnto hym, 16 to so mekle þat w*ith*-in a p*r*oces he, þ*at* cuthe no wurd on þe buke, lernyd holie scriptur. And when he knew hym selfe þ*at* he drew nere his dead, he garte call vnto hym all þais pylg*r*amys þ*at* he was wunte to herber, and com*m*awndid þai*m* þat þai sulde sitt 20 abowte hym, & say þ*er* p*r*ayers & syng þe latynie vnto þat he dyed; and he sang w*ith* þai*m*. And evyn as he was bown to dye, he spakk vnto þai*m* & sayd; "Be still! be still & holde your tongis! For ye hard neu*er* suche voyces as I here now 24 songen in hevyn." And as he was giffand hede vnto þai*m* his holie sawle passid furth of his bodye vnto blis.

CCCLXXXIX.

Infirmis est diligent*er* se*r*uiendu*m*.

Heraclides tellis how a man þat hight Eulogius forsuke þis 28 warld so þ*at* he myght nothyng do be his one nor wirk[1]; and few of his gudis he kepid vnto hym þat he myght liff vppon. And he

[1] Lat. MSS. q*uia* p*er* se nich*il* pote*r*at o*per*ari.

mott nowder be in þe monas*ter*ie w*ith* many, nor he myght nott liff be his one. On̄ a tyme he fande a man̄ þat had a sekenes þ*a*t was callid' Morbus Elefanticus, and he had it so fellie þat it had
4 distroyed his fete & his handis, & all̄ his membris bod his tonge. And þan̄ þis Elogius, evyn̄ as he had made a cou*n*ande w*ith* almyghti God, said' on̄ þis wise; "Lorde God! In þi name I sall̄ take þis man̄, & take hym̄ as þi s*er*vand', and kepe hym̄ vnto þat
8 he dye." And he sett hym̄ on̄ his ass, & led hym̄ vnto þ*er* he was lugid', & kepid' hym̄ & s*er*vid' hym̄ his awn̄ hand' þe space of xv yere. And þan̄ þis seke man̄ be þe instinccion̄ of þe devull̄ desyrid' to be away fro hym̄, & flate w*ith* hym̄ & rep*re*vid' hym̄, & said';
12 "Thow come & stale me furthe of my howse becauce be me þ*o*u trowid' to hafe welthe of gudis, and to requeuer helthe of þi bodie." And þan̄ þis Eulogius spakk fayr w*ith* hym̄, & p*r*ayed hym̄ to be in peace & said'; "Gude sur! Say nott so, bod tell̄ me & I hafe
16 oght trispasid' vnto the, & I sall̄ amend' itt." And he said'; "Nay, go þi wayes, I will none of þi fagyngis! Lay me þ*er*oute opynlie; me misters none of þi refresshyng, ffor I desyre to eate flessh̄." And he garte ordan̄ flessh̄ soden̄ & broght hym̄ itt: and
20 þan̄ he wolde none þ*er*-off, & said'; "I may nott dwell̄ w*ith* þe, for I will̄ go se þe peple." And þan̄ Elogius tolde hym̄ he sulde bryng in a grete meneya of brethir & latt hym̄ se. And he ansswerd' agayn̄ & said'; "I will̄ se none suche distroyers as þ*o*u
24 erte; hafe me agayn̄ þ*er* þ*o*u tuke me fro!" þan̄ þis Elogius layde hym̄ in a bote & had hym̄ vnto Saynt Anton̄ þe Abbott, & tolde hym̄ all̄ his reule & how he wolde putt hym̄ oute. And Saynt Anton̄ said'; "P*er*aventur, & þ*o*u forsake hym̄, a bettir
28 man̄ þan̄ þ*o*u shall̄ take hym̄ in & fynde hym̄." And þan̄ he said' vnto þis seke man̄; "þ*o*u behaldis nowder wurthelie hevyn̄ nor erthe; knowis þ*o*u not at þis is Criste att s*er*vis the? For all̄ þe s*er*ves at hym̄ þis duse the, he duse it for Cristis sake." And
32 after þatt he comfurthid' þai*m* bothe & said'; "Childre, parte you nott in sonder, ffor ye mon̄ be bothe savid'. And þ*er*for̄ þis temptacion̄ happend you now, when̄ ye er bothe nere at end' of your life." And þis done, þai turnyd' agayn̄ vnto þ*er* cell̄, and
36 w*ith*in xl^ti^ dayes after þai bothe dyed'.

CCCXC.

Infirmitas corporalis aliquando prodest spiritui.

We rede in þe 'Legend' of Saynt Petronell,' þat was Saynt Petir doghter, how þat sho was a passand fayr wommañ. And be þe will of hur fadur sho had þe axes. And oñ a tyme whenñ 4 þe disciples come & dynyd' with hym̃, þai said' vnto hym̃; "Señ all seke folk er helid' be þe, whi suffres þou þis Petronell[1] þi doghter to lye so sore seke?" And he answerd' þaim agayñ & said' þat it was necessarie for hur. And because þai sulde nott 8 trow þat it wer impossible þat sho sulde be hale be his wurdis, þerfor he said' vnto hur; "Thow Petronell! Rise swithe & seryff vs!" And onone at his wurde sho rase & servid' þaim. And whenñ þai had etyñ, he bad hur go vnto hur bed agayñ, & so sho 12 did & was als seke agayñ in þe axis as evur was sho; and so sho lay many day vnto hym̃ þoght att sho was parfite in þe luff of Godd'. And þañ he made hur fissch-hale. And þañ þer come vnto hur ane erle þat hight Flaccus, & desirid' for hur fayrnes 16 to hafe hur vnto his wife. And sho answerd' agayñ & said'; "If þou desire to hafe me vnto þi wyfe, command' a certayñ of maydens to com̃ vnto me & bere me felachup vnto þi place." And so he did. And þañ þis Petronell fastid' hugelie, & made devowte 20 prayers vnto almyghti God', & tuke þe holie sacrament, and with[-in] iij dayes after sho passid' oute of þis warld'.

CCCXCI.

Infirmitas corporalis aliquando est appetenda[2].

We rede ex 'Dictis Patrum' how som tyme þer was ane olde 24 mañ þat evur-ilk yere had a grete sekenes. So it happend a yere þat he was not seke, and þerfor he tuke a grete sorow & wepyd', and sayd vnto hym̃ selfe; "Dereliquit me Deus, *et* c^o^. Almighti God hase forsakeñ me, becauce He vissettis not me as He was 28 wunt."

[1] MS. Peronell.

[2] MS. appitenda.

CCCXCII.

Infirmitas corporalis aliquando de superbo facit humilem.

Jacobus de Vetriaco tellis how som tyme in þe byssshoppryke of
4 Parissh þer was a paress clerk, & he vsid' to com vnto a knyghtis
place with halie water evur-ilk wuke; & he cuthe neuer gett nott
on hym bod flytyng & bannyng. And it happend on a tyme þis
knyght fell seke, and when þe clerke come with holi watyr & keste
8 on hym, he prayed' þis clerk to pray for hym. And he garte giff
hym a kirk. And þan þis clerk spakk vnto hym & said'; "How
is þis happend, sur, þat ye þat so ofte hase flittyn with me,
& bannyd me so oft, is now þus turnyd' at ye pray me now for to
12 pray for you?" And þe knyght ansswerd' & said'; "Seis þou not
how I am seke, & how þe gowte is in my fute on þe to syde?"
And þan þe clerk said'; "Sur, I sall pray God þat it may be also
in þe toder fute." And þe knyght askyd' hym what he said'.
16 And þe clerk ansswerd' hym agayn & said'; "þou was als prowde
as a lion when þou was hale, and now in þi sekenes þou erte made
als meke as a lambe. And yit for þi gude I sall pray for the."

Infirmus aliquando convalescit per votum religionis.
20 Infra de voto.

Ingratus Deo de beneficio percepto ab eo merito perdit illud. Supra de heretico.

Ingratitudinis vicium incurrit vane glorians de bene-
24 ficio percepto, *et* ideo merito illud perdit. Supra de confessione.

Ingratus homini de beneficio ab eo recepto multum est reprehensibilis. Supra de Infirmo.

CCCXCIII.

28 Iniuria propter Deum debet dimitti.

We rede ex 'Dictis Patrum' how þat þe Abbot Hillarion, when on a tyme he visit a certayn bisshopp, and when þai war at

meatt, þis bisshop̄ sett befor̄ hym̄ a capon̄ & bad hym̄ eatt. And þe Abbott ansswerd̄ hym̄ agayn̄ & said̄; "Sen I tuke þis abbett I ete neu*er* þing þat suffred dead̄." Than̄ þe bisshop̄ ansswerd̄ hym̄ agayn̄ & said̄; "And I, sen̄ I tuke þis abbett, suffred neu*er* man to slepe þat had oght agayn̄ me. Nor I slepid̄ nevur als lang as I had oght agayns hym̄ vnto we war in charite." And þan̄ þis Abbott said̄; "Fathir! fforgiff me; for þi con*uer*sacion̄ is more þan̄ myne."

Iniurie su*n*t aliqu*ando* dissimulande. S*upr*a de amicicia, viij *et* ix.

Inobediencia. Infra de obediencia *et* religione.

Insidie. Insidiantur sup*er*bi bonis op*er*ib*us*. Inf*r*a de sup*er*bia.

Insidiantur demones h*omini*b*us* m*ul*tipliciter. Sup*r*a de demo*n*ib*us* pl*u*rib*us* locis.

Insidiantur mali qu*andoque* bonis. Sup*r*a de carne, iiij.

CCCXCIV.

Intencio mala ecia*m* bonu*m* opus viciat.

Saynt Gregorie tellis how som̄ tyme þ*er* was a holie man̄ þat hight Fortunatus, & he was a bisshop̄. And on̄ a day he drafe oute ane evull̄ spiritt oute of a man̄ þatt was vexid̄ þ*er*-wi*th*, whilk spiritt agayn̄ evyn̄ fenyd̄ hym̄ selfe like a pylgrem̄, & went aboute in þe cetie þurgh̄ þe stretis, & said̄ & cried̄; "O! þou holie man̄, Fortunatt þe bisshopp̄, þat putt oute a pylgram̄ oute of his hoste! And I seke now in his cetie þ*er* I mot be lugid̄, & I can̄ gett no h*er*berie." And þ*er* was a man̄ þat satt in his howse be þe fyre wi*th* his wife & his childre, and he come furth̄ & askid̄ hym̄ what þe bisshop̄ had done vnto hym̄; & he tolde hym̄. & he tuke hym̄ in & herberd̄ hym̄, and as þai satt talkand̄ be þe fyre, þis same spiritt keste a barn̄ of hys in þe fyre and burnyd it o dead̄. And wi*th* þat he flew away wi*th* a grete noyse. And þis sorie man̄

purseyvid' þat he þat he had resayvid was not putt oute be þe bisshopp̄, bod at it was ane ill spiritt þat come for to disclander hym̄[1].

4 Inuenc*io*. Inuenta res debet restitui. Infra de p*ro*misso.

Inuidia int*er* religiosos inuenitur. Infra de obediencia.

CCCXCV.

8 Invidie stim*u*lis agitati religiosi aliqu*ando* se excusant.

Cesarius tellis how som tyme þ*er* was a monke þat was stirrid' wit*h* envie, and he accusid a yong man̄ vnto þe Abbott, & putt vppon̄ hym̄ grevus trispas. And þe Abbott belevid' hym̄ noȝt,
12 & so oppynlie in þe chapitr̄ he putt furth̄ all̄ þies t*r*ispas of þis yong man̄, when̄ þ*er* visitur was þ*er*. And þe visitur belevid' hym̄ & putt þies trispas vnto þis yong man̄; and he said' he was nott giltie, & þat he tuke God to witnes. Notwit*h*stondyng he was
16 com*m*ytt vnto p*ri*son; and onone after þis envious man̄ fell̄ seke and was ferde to dye. And þan̄ he g*r*auntid' opynlie how he for envye had accusid' þis yong man̄. And so þis yong man̄ wit*h* grete ioy be his visitur was taken̄ oute of p*r*ison̄ agayn̄, & restorid'
20 vnto his olde estate as he was befor̄.

Inuident mali bonis. Supra de carne, iiij.

CCCXCVI.

Inuidia aliqualis ecia*m* in puellis p*ar*uis rep*er*itur.

Cesarius tellis how þat in Freseland' in a nonrie þ*er* was ij little
24 maydens þ*at* lernyd on̄ þe buke, & eu*er* þai strafe whethur of þai*m* shulde lern̄ mor̄ þan̄ þe toder. So þe tane of þai*m* happend' to fall̄ seke, and sho garte call̄ þe Priores vnto hur & sayd'; "Gude ladie! suffre nott my felow to lern̄ vnto I cover of my sekenes, and I sall̄

[1] Harl. MS. Qui miser orbatus . . . lec*tabatur* sed ep*iscop*i derogac*ione*. q*uia* nc*n* hospitalitatis pietate de-

pray my moder to gif me vjd' & þat I sall giff you & ye do so; ffor I drede þat whils I am seke, þat sho sall pas me in lernyng, & þat I wolde not at sho did', *et c*ᵒ." And at þis wurde þe priores smylid' & hadd' grete mervayle of þe damysell conseyte. *et c*ᵒ. 4

CCCXCVII.

Invidus in morte eciam non cessat.

Cesarius tellis þat when þe Duke of Siringie was deade, þer was harde a voyce besyde þe Mownt of Tybir[1], þat spat fyre, & it sayd'; "Ordand fyre!" And a noder voyce ansswerd' & sayd; 8 "I wote neuer whatt, nor to whame I sall ordan." And þe toder said' agayn; "Our gude & wele-beluffid' frend', þe Duke of Siringie, commys hedur." And onone it was knawn þat in þe Empyre of Frederyke, vnto whome þies war wreten, þe same day & howr 12 was Bertolfus[2], þat was Duke of Siringie, dead'; þat was a grete tyrand and a robber bothe of riche men & pure men. And for als mekyll as he had no child', or he dyed' he prayed' þat all his tresurs, þat war of grete valow, mott be molten in-to a grete mace, & sayd' 16 vnto hym selfe; "I gnaw well at my cussyns will be fayn of my dead'; and if þai fynd' me tresurs, sone þai will devide þaim emang þaim. And if þai be all in a grete lompe þai er noght ethe to parte emang þaim." *et c*ᵒ. 20

CCCXCVIII.

Inuitis prestat Deus multa beneficia.

We rede in þe 'Legend of Saynt Martyn' how þat þer was two at war felowse to-geder, & þai war beggers; & þe tone was blynde & þe toder myght not goo. And he þat was blynde was a strong 24 man & bare[3] the tother in his nekk, & he tellid' hym alway how he sulde goo; and þus þai beggid' many day & gatt mekle syluer. And when þai hard' tell how þat att Saynt Martyn tombe many seke folke wer helid', opon þe day of his translacion it was vse to 28

[1] Arund. MS. Montem Geber. Harl. MS. Montem Ciber.

[2] Lat. MSS. Bertoldus.

[3] *After* bare, to, *erased.*

bere his bonys furth of þe kurk, and þai come thedir. And yit þai war aferd þat peraventur, and þai abade in þe strete þer his bonys war bornn thrugh, þat þai sulde be made hale; & þa[i] wold not
4 be made hale for drede þer begyng sulde defayle þaim. And þai went furth of þat strete. And sodanlie þaim happend mete with his shryne in a noder gate, & þer þai war made hale agaynn þer wyth.

CCCXCIX.

8 Iohannis[1] Euuangeliste.

Cassianus tellis how onn a tyme a mann come & broght Saynt Iohnn Euuangeliste a pertrykk whikk, & gaff hymm it; and he tuke it & held it in his hand & strakid it & made mekyth þer-off. And
12 þer was a yong felow at saw & skornyd hymm, said vnto his felows att stude abowte hymm; "Wilt ye se yone olde felow how he laykis with yone byrd as it wer a yong barnn?" And Saynt Iohnn be þe Holie Gaste purseyvid þis, and callid þe yong mann vnto
16 hymm & askyd hymm what þat was at he held in his hand. And he answerd agaynn & said þat it was a bow. And he askid hymm what he did þerwith, and þe yong mann sayd; "I shute burdis & bestis þerwith." And þe apostell askid hymm whi it was vnbendid, and he
20 said, for & he helde it allway bendyd, it wolde be þe wayker to shute away his shaftis with. Thann þe apostell answerd hymm agaynn & sayde; "Sonn, onn þe same wise mans freletie wolde be passand wayke & it wer allway bendyd in þoght of contemplacionn;
24 ffor as þe egle emang all burdis fleis hyest & seis nexte þe sonn, & yit hur muste nedelyng comm downn vnto þe law placis, right so mans witt, whenn it withdrawis it a little frommm contemplacionn & hase a litle comfurth, afterward it is mor ardent vnto hevynlie
28 matyrs." *et* c°.

CCCC.

Iohannis Baptiste *et* Iohannis Euuangeliste.

We rede in 'Legenda Lombardica' how som tyme þer was ij docturs of dyvynyte, and þe tone of þaim luffed in esspecialt afor

[1] MS. Iohannes.

all oper Saynttis Saynt Iohn Baptiste[1], & þe toder Saynt Iohn Euuangeliste, into so mekull þat betwix þaim þai made grete disputacions of þer ioy & þer excellence, vnto so mekull at ather of þaim war passand besy to fynd resons & auctorities to prefer þe 4 Saynt Iohn þat he luffid with. And so þai poyntid a day of disputacion. And in þe menewhile ather of þies Sayntis aperid vnto his doctur at held with hym, & sayd; "We er wele acordid in hevyn, and þerfor dispute nott of vs in erthe." And when þai 8 mett samen, ather of þaim aforn all þe peple tellid other þer vision, and thankid Almiȝti God & þase holie sayntis.

CCCCI.

Iohannis Baptiste.

We rede ex 'Legenda Lombardica' how one þat hight Pawle, 12 þat was historiographus Longobardorum, and a dekyn of þe kurk of Rome, and afterward a monk of Cassynence, on a tyme when he sulde hafe halowid þe pascall, hym happend to wex dom, þat he cuthe not als mekull as say A, þat is þe furst vowell. And 16 he made hys prayer vnto Saynt Iohn at he mott speke agayn, & in wurshup of hym he made þis ympne, "Vt queant laxis, *et* c⁹," & als tyte as he had made þat he mot speke.

CCCCII.

Iterum Iohannis Baptiste. 20

We rede in þe same 'Legend' how som tyme þer was a huswyff þat punysshid hur selfe with fastyng & prayers. And euer sho prayed Almyghti God to send hur som of þe relikkis of Saynt Iohn Baptiste. And sodanly apon ane altar sho saw a thombe þat 24 was passand white, and sho was glad þerof & tuke itt. And þer come vnto hur iij bysshoppis, when þai harde tell þat sho had such a relyk, & desyrid to hafe parte þerof; & sho lete iij droppis

[1] MS. Saynt Iohn of Baptiste.

of blude droppꝑ opon̄ a clothe, & þai cut it in sonder & tuke ilkone of þai*m* a droꝑ, and went home þ*er*w*ith* & was passyng glad̄.

Ioh*ann*is Damasceni. Infra de infamia.

CCCCIII.

4 Ira aliqu*ando* est dissimulanda.

Valerius tellis how on̄ a tyme ane arschedekyn̄[1] þ*at* was callid Carentinus, on̄ a tyme when̄ a bondman̄ of his had grevid hym̄, he said̄ on̄ þis man*er* vnto hym̄; "Had I not bene angred̄ vnto þe
8 I sulde hafe putt þe vnto grete punyssment." And so he had levur lefe þe blame vnpunysshid̄ þan̄ fulfyll̄ þe movyng of his yre. We rede also of Plato, when̄ on̄ a tyme he was grevid̄ agayns his s*er*vand̄ for a tryspas, ffor drede þat he sulde be vengeable & pas
12 mesur, he com*m*ytt þe chastiment of his s*er*uand̄ vnto þe fre liste of a noder man̄.

Ire signa. Sup*r*a de Correcione, iij.

Irasci no*n* debet iudex corrigendo. Sup*r*a de cor-
16 recc*ione*, iij.

CCCCIV.

Iracu*n*dus naturaliter *eciam* solus existens irascitur.

We rede in 'Vitis P*atrum*' how som tyme þ*er* was a brother þ*at* was passand̄ angrie in hym̄ selfe. So on̄ a tyme he said̄ vnto hym̄
20 selfe; "Þ*o*u bodie! & þ*o*u war be þine ane, þ*o*u sulde not be so ofte movid̄ vnto angrynes." So he went vnto wildernes & liffid be hym̄ selfe. & on̄ a tyme he tuke a little pott & fillid̄ itt full̄ of watyr, and he turnyd̄ vp þe pott & powrid̄ it oute. So þe
24 secund̄ tyme he fyllid̄ it & wex angrie & powrid̄ it oute agayn̄; and þan̄ he wex so tene þat he tuke þe vessell̄ & brakk it all̄ to gobett*is*. And þan̄ he come vnto hym̄ selfe & knew þ*at* he was stirrid̄ to wrath be a fend̄. And þan̄ he said̄; "Lo! þuff all̄

[1] Harl. MS. archidiaconus Canentinus.

I be be myne ane, neu*er*-þe-less I am̄ ou*er*-comm*e*n̄ w*ith* angrynes." And þan̄ he turnyd' agayn̄ vnto his felashup̄; for wha' þ*er* is labur & felashup̄ com*m*onlie þ*er* is paciens & Goddis helpe.

CCCCV.

Iracu*n*dus ecia*m* visibili*ter* punitur.

Cesarius tellis how som tyme þ*er* was a riche mans doghter, and sho was so angrie þ*at* whare at evur sho wa' sho made stryfe & debate; & yit sho lete hur selfe holye & sho mott nott restrene hur tong. So at þe laste hur happend to dye, & þai berid hur in þe kurk porche. And on̄ þe morn̄ when̄ folk come vnto þe kurk, þai saw reke com̄ oute of hur grafe, & þai had m*er*vell þ*er*-of, & was ferd' & opynde it, & keste oute þe erthe. & þai fande þe vpper halfe of hur bodie to hur navill burnyd' clene away w*ith* fyre, & þe lawer p*ar*tie lay hale, in betokynyng þat sho was a clene maydyn̄ bod yit sho was passand' angrie.

Irreue*er*encia facta s*anct*is punitur. Sup*r*a de blasfemia, iij.

CCCCVI.

Iudei expectantes Messiam p*er* cle*r*icu*m* decipiuntur.

Cesarius tellis how som̄ tyme in þe cetie of London̄[1] a clerk gatt a Iewis doghter w*ith* childe; & he was ferde for grevans of hur fadur & hur moder, & he gatt hym̄ a long rede & come on̄ þe night to þe wall þ*er* hur fadur & hur moder lay w*ith*in. & he put þe vpper end' of þe rede in at a hole, & he spakk in att þe toder end' & said'; "O! ye rightwus folk, in God wele-beluffid'!" & callid' þai*m* be þ*er* names & bad þai*m* be merie, for þ*er* dogh*ter* had conseyvid' Messias & yit sho was a mayden̄. And w*ith* þ*at* þe man̄ was estonyd' & askid' his wife if sho hard' þis voyce, and sho said' nay; & þai made þ*er* prayers at þai myght here it agayn̄. And þe clerke stude still & harde þai*m*; and as he did befor, he spakk

[1] Harl. MS. Lomodonens*is*. Arund. MS. Lomo*ni*densis.

agayn̄. And when̄ þai hard' hym̄ þai war passand' fayn̄, & trowid' þat it had bene trew; & vnnethis þai abade a day vnto þai grapid' *þer* dogh*ter* bodie & fand' at sho was w*ith* childe. & þai askid' hur
4 how sho conseyvid', and sho ansswerd' as þe clerk had' bedyn̄ hur, & sayd'; "I wote neu*er* whe*þer* I be w*ith* childe or nay, bod I know wele I am̄ a mayden̄ & had neu*er* at do w*ith* man̄." And *þer* was hur fadur & hur moder so ioyfull þat onone þe noyse ran̄
8 þurgh̄ þe cetie þat *þer* dogh*ter* was w*ith* childe w*ith* Messias. So tyme come sho sulde be delyver, & *þer* come vnto hur many Iewis w*ith* grete myrth̄ & ioy, & abade to sho war delyver at þai mot se what sho had born̄. And in hur travellyng sho had grete payn̄,
12 & at þe laste w*ith* grete sorow & crying sho bare a dogh*ter*, þat cryed & grete & made mekyll mornyng. And when̄ þai saw þis þai all war confusid' passynglie, to so mekill þat ane of þai*m* in a tene tuke þis childe be þe legg & threw it agayn̄ þe wall & killid'
16 it. *et* c^o^.

Iudei filius in fornace*m* missus p*er* b*eat*am Maria*m* est lib*er*atus. S*upr*a de eukaristia.

Iudei canonicu*m* accusantes vsu*m* loque*n*di p*er*dide-
20 ru*nt*. Sup*r*a de cont*r*icione.

Iudei ymagi*n*em c*r*ucifixi v*er*be*r*antes sangu*i*ne ex ea p*r*osiliente conue*r*si su*nt* ad Chr*istu*m. Sup*r*a de cruce.

CCCCVII.

24 Iudex iniuste iudicans puniendus est.

Helinandus tellis[1] of Cambises, þat was Cyrus[2] þe kyng of Perce son̄, when̄ he had optenyd' his kyngdom̄ & fande a iustis þat had giffen̄ a wronges eniugement, he com*m*andid' at he sulde
28 be flane, & his son̄ to be made iustis after hym̄; & at þe sete at his son̄ suld' sitt in for iugement sulde be cou*er*de w*ith* his fadir

[1] of Cambises *added above the line.* [2] MS. Ciri.

skyn̄, at he sulde hafe mynde of hys[1] faders iugement & of þe payn̄ att he had þerfor̄, and so at he sulde be ferde to giff a fals eniugement.

Iudex a u*er*itate no*n* debet deuiare p*ropt*e*r* amicicia*m*[2]. Sup*r*a de amicicia. 4

Iudex debet e*sse* sobrius maxi*me* in potu. S*upr*a de abstinencia, vij.

Iudex no*n* debet eligi puer. Infra de pu*er*o.

Iudex no*n* debet constitui paup*er* vel auarus, vt supra 8 de balliuo.

Iudex cito credere no*n* debet. Sup*r*a de credere, ij.

Iudex v*er*itate*m* vendere *et* aliena rap*er*e no*n* debet. Inf*r*a Laur*encij*, ij. 12

Iudex debet astutus esse in causis obscuris in-q*u*irendis. Inf*r*a de m*u*liere.

CCCCVIII.

Iudex sine causa reu*m* absoluere no*n* debet.

Cesarius tellis of a bisshop þat was a holie man̄ & a devowte, 16 and on̄ a tyme in þe Lentren̄ he red ow*r*̄ his psalter, and when̄ he come at þis place in his psalter, "Q*u*is lo*quetur* po*tentias* D*omini*, au*ditas* [*faciet*] om*nes* l*audes* ei*us*?[3]" sodanly ane of his iustis come in vnto hym̄ and askid̄ hym̄ what he sulde do w*ith* a man̄ 20 þ*at* had done a grete cryme & a trispas. And þis bisshopp̄ was full̄ of m*er*cie and bad hym̄ spare hym̄ for þe holie tyme. And w*ith* þ*at* þe Iustis turnyd̄ agayn̄ purposyng to lat hym̄ go. And þe bisshop red on̄ on̄ þe psalter þ*er* he lefte, & onone he fande þis 24 verce, "B*ea*ti qui custodiunt iudicio*m* *et* fa*ciunt* iustic*iam* in om*ni* tempore, *et* c^o^." And w*ith* þis he was flayed̄ as he had bene resond̄ be almighti God. And onone he garte call̄ þis iustis agayn̄ &

[1] MS. hym̄.
[2] MS. amicisiam.
[3] *This comes after*: Confitemini Domino, quoniam in saeculum misericordia eius.

said' vnto hym̄; "Serche diligentlie þe cauce & deme hym̄ rightwuslie." And so be þe voyce of þe prophett he þat was giltie loste his lyfe.

CCCCIX.

4 Iudex debet esse adeo iustus vt *eciam* pr*o*pinquis delinque*n*tib*us* no*n* p*ar*cat.

Valerius tellis of one þat hight Zaleucius þat was a iustis. And on̄ a tyme hys son̄ for avowtrie was condempnyd' afor̄ hym̄
8 þat bothe his een̄ sulde be putt oute. And all̄ þe cetie w*ith*stude it for wurship̄ of his fadir a grete while, vnto so mykill̄ he was evyn̄ ou*er*comm*e*n̄. And at þe laste, becauce he wolde þe law war kepid trewlie & not broken̄, he garte furst put furth̄ one of his
12 awn een̄ for his son̄, & syne one of his son̄ een̄, at his son̄ sulde not hafe bothe putt oute. And so be temp*er*ans of a m*er*valos evynhed'[1], ather of þai*m* loste ane ee. And þus he shewid' hym̄ selfe bothe a rightwus man̄ of law & a m*er*cyfull̄ fadur. *et* c⁹.

16 Iudex debet esse co*m*positus in sensib*us* ext*er*ioribus. S*upr*a de aspectu.

Iudici malo freque*nter* succedit det*er*ior. Sup*r*a de balliuo[2].

20 Iudices[3] freque*nter* mutare no*n* expedit. Sup*r*a de balliuo, ij.

CCCCX.

Iudex bonus no*n* debet differre iusticia*m*[4] sine causa r*ati*onabili.

24 Helynandus tellis of þe Emp*er*our Traiane, how on̄ a tyme when̄ he sulde go vnto batell̄ and lepid opon̄ his hors, a wedow come

[1] Arund. MS. sibiq*ue* mirabili equitatis temp*er*ame*n*to, se misericordie p*a*frem *et* iustu*m* legislatore*m* ostendit.

[2] MS. balneo.

[3] MS. Iudeces.

[4] So Lat. MSS. Eng. MS. causam.

& tuke hym be þe fute; & *with* grete sorow & lamentacion sho *pr*ayed hym at sho mott hafe right of þai*m* at had slayn hur son wronguslie. And sho said; "Sur! þou reingnes as emp*er*ou*r*, & whi lattis þou me suffer þis fowle eniurie?" And he said he 4 sulde make it to be amendid when he come agayn; and sho askid hym how sho sulde do & he neu*er* come agayn, and he said his successur sulde make hur to be asethid. And sho askid hym how scho sulde know þ*at*; "and if he do," sho said, "whatt will þat 8 *pr*ofett the? And if no man make me a sethe, yit þou erte dettur vnto me, & þou mon be rewardid aftir þi warkis. And þi successur is bon for the, bod a noder mans rightwusnes sall not delyvir þe for þat at þou sulde hafe done þine awn selfe." And *with* þies 12 wurdis þis Emp*er*our Traiane was somwhat movid & lightid of his hors, and in his awn p*er*son he exsamynd þe wedous cauce, & he comfurthid hur & made hur to hafe a due satisfaccion for hur hurte. 16

CCCCXI.

Iudicia Dei frequent*er* sunt occulta.

Iacobus de Vet*ri*aco tellis how som tyme þ*er* was ane h*er*mett þat was tempid *with* þe spiritt of blasfemyng, vnto so mek[ill] [1] he thoght in his awn mynd þ*at* þe domys of Almiȝtti God wer nott 20 rightwus, þ*at* sufferd synners & ill men to hafe p*ro*sp*er*tie & welefar of þis warlde, & gude men & rightwus to hafe disease & tribulacion. And þ*er* apperid vnto hym ane angell on a tyme in a mans liknes, & said vnto hym; "Folow me & þou sall se þe 24 *pr*ivay Iugementt*is* of almiȝtti God." So þai come vnto a gude mans hows þat h*er*berd þai*m* al nyght [2], & made þai*m* gude chere. & on þe morn when þai went, þe aungell stale þe sylu*er* copp at þai dranke of, & tuke it *with* hym; whilk cop þe gudeman luffid 28 beste of any thyng þat he had. And þai wente þ*er* wayse, & on þe nexte nyg[*ht*] þai h*er*berd *with* ane ill man & a wykkid, whare þai wer reseyvid *with* ill will & fure ill. And þe copp at he tuke fro þe toder man, þe angell gaff hym itt. And þis hermett thoght 32

[1] MS. mekyng. [2] MS. *repeats*, *with* gude chere.

ilł *per-with*, bod he sayde noght. And oñ þe iij nyght þai wer hostid at a gudemans howse *þat* reseyvid' *þaim* *with* gude wiłł & made *þaim* wele at fare. And oñ þe morñ he sent a *servand'* 4 of hys furth *with* *þaim* to teche *þaim* þe way, & wheñ þai war alł oñ a bryg þis aungeł keste þis mans *servand'* our þe bryg & drownyd' hym. And þis *hermett* saw & had grete *mervayle* *per*-of & yit he said' noght; and oñ þe iiij nyght þai war herberd' in 8 a gude mans howse & had grete chere. And he had a yong childe *þat* wepid' alł nyght & wolde nott lat *þaim* slepe, and þis aungeł rase vp & wrathe þe nekk in-sonder *peroff*. And wheñ þe *hermett* saw alł þis, he thoght *þat* he wolde sodanlie stele away & lefe hym, 12 & trowid' *þat* he had bene rather ane aungeł of þe devuł *þañ* off God'. And *þañ* þe aungeł bad hym abyde, & sayde vnto hym; "Almiztti God sent me vnto þe at I mot shew þe His privay domys. The furste mañ at reseyvid vs so wele, luffid *þat* copp 16 abowñ alł o*per* thyngis; *perfor* I tuke it fro hym for his gude, & gaff it vnto hym at reseyvid' vs *with* ilł wiłł, at he may resayfe his mede in þis werlde. And our thrid oste *servand'* *þat* I drownyd', he was purposid' als tite as he had com*me*ñ home, to hafe slayñ his 20 maister. And so I delyverd' our gude oste fro dead', & þe toder fro mansslaghter, at his punyssment myght be les in hełł. And our iiij hoste, befor he had a childe, did grete almos dede, bod als sone as his childe was borñ, he *with*drew his hand', & þoght to be 24 covatus & gadir gudes vnto his childe. And *perfor* I hafe takeñ fro hym þe cauce of his covatice, at he may be as he was befor. And þe saule of þe in*n*ocent childe I hafe putt in Paradice." And wheñ þe *hermett* hard' þis, he thankid' God' & tuke his lefe at 28 þe aungeł; & fro thens furth he was delyverd' fro al man*er* of suche temptacioñ.

CCCCXII.

Iudicium humanum. Iudicantes *secundum* apparenciam ex*ter*iorem frequenter decipiuntur; vt 32 patet.

Som tyme *per* was a kyng, & he garte make iiij kistis of tre. And ij of *þaim* he fillid' fułł of stynkand' banys of dead folk, & he

garte cover þaim clene abown with platis of golde; & þe toder ij he fillid' full of fyne precious stonys; & enoyntid' þaim withoute with pykk & tarr. And þan he callid' aforn hym all þe wyse men of his cownceil, and askid' þaim whilk of þies war moste 4 wurthie. And þai said' þase at war coverd' with golde, & þe toder þai reprovid & sett at noght. And þan þe kyng sayd'; "I wiste wele ye walde say so." & þan he commawndid' at oppyn þies kystis at war giltid'; & so þai war, & þar come oute of þaim 8 a fowle stynke & ane ill. And þan þe kyng said'; "This is a figur of þaim þat er cled withoute with gay aray, and within er full of syn & ill dedys." And he garte oppyn þe toder, and þer come oute a swete smell at all men myght fele. And þan þe 12 kyng sayde, "This is a figur of þaim þat er cled with feble clothis withoute, & within hase a grete fayrnes in þer sawle, & er full of gude warkis."

Iudicare non debent religiosi seculares. Infra de 16 religiosis *et* supra de Basilio.

CCCCXIII.

Iudicandum non est de proximis eciam peccatoribus.

We rede in 'Legenda Iohannis Elemosinarij' of a yong man þat ravisshid a non. And when clerkis broght þis man befor Johannes 20 Elemosinarius, þai reprovid' hym & said' he was wurthi to be cursid' as he þat had slayn ij sawlis, þat was to say, bothe his & hurs. And þis holie man, Iohn, snybbid' þaim, & said'; "Not so brether, not so! ffor I sall shew you ye do ij synys; ffurst ye do agayns þe 24 commandment of God' þat sais; 'Nolite iudicare.' And þe secund', [*ye wote noght*[1]] whethir þai forthynk þer syn & hafe done penans þerfor or noght, nor whethir þai contynue in syn to þis day or noght."

Iudicium plurimorum aliquando comprobatur. Infra 28 de suspicione.

Iudicando aggrauantes facta aliorum aliquando eciam visibiliter puniuntur. Supra de contricione, iij.

[1] Harl. MS. "secundo, quia nescitis pro certo si usque hodie peccent aut peniteant."

Iudicium medicorum de infirmis frequenter non evenit. Supra de Basilio, ij.

CCCCXIV.

Iudicij vltimi aduentum incertum est hominibus quantum ad tempus.

We rede of a husbandman þat on a tyme went fro home, & he lefte behynd' hym to kepe his place iij servandis, and he tolde none of þaim when he wolde com home. So emang þies iij servandis þer movid' a question of þe commyng home of þer maister, when it sulde be. And one said' he wolde com home sone, & þe secund' said' nay, it wolde be lang or he come home. And þe iij said'; "Forsuthe I wote neuer when he will com home." And so it is certayn at þe thrid said' þe moste trew. And so it is of þe laste day, þe day of dome; we wote wele it mon com, bod we wote neuer when, nor what tyme.

CCCCXV.

Iudicium vltimum debet timeri.

We rede of a kyng þat traveld' be þe way with his baronage in a gay kyngis charyott. So hym happend to mete ij men cled in hevie clothyng, whilk þat war ill hewid', & had pale facis, and þe kyng come down oute of his chariott & wurshuppid' þaim. And his baronage tuke it to ill, & be þer cownceil his bruther resond' hym þerfor. And in þat realm þis was þe custom, þat vnto þe yate of hym þat sulde be iugied vnto dead', sulde þe kyngis messanger be sent befor, to make ane oyas. And when þai come home þe kyng garte þat be done befor his bruther yate. And þat done, his bruther & his wife & his childer come in a mornyng clothyng vnto þe kyng, wepand' & makand' sorow. And þan þe kyng spak vnto his bruther & sayd'; "O, þou fule! If þou hafe dred þe bedeil of þi bruther, whome þou knowis þou trispasid' noȝt vnto, how durste þou take on hand' to chalange me because I mekend' me befor þe bedels & þe messangiers of allmighti God'

whome þat I know þat I hafe grevid' many tymys & ofte, and þat grevuslie?"

Iudicio vlti*m*o reddit*ur* racio de omnib*us*. S*upr*a de ep*iscop*o, *et* infra de risu *et* de m*er*catore. 4
Iudicio vlti*m*o reddet*ur* cuil*ib*et iux*ta* op*er*a sua[1].

CCCCXVI.

Iuliani Confessoris.

We rede how þat whenn Saynt Iulian was a yong mann & went onn huntyng, he pursewid' onn a tyme after a harte. & þis harte 8 turnyd agayn & spak vnto hym, & sayd'; "Thow þ*at* monn sla bothe þi fadir and þi moder, whar-to pursewis þou me?" And he had grete wonder here-of, and becauce þis sulde not happyn hym, he went away oute of a fer contreth & servid' a wurthi 12 *p*rince: & he made hy*m* a knyght and gaff hym a warde, a grete gentylwom*m*an, vnto his wife. And his fadur & his moder at home, hafyng grete sorow þat he was gone oute of þe contrey fro þai*m*, went & soght hym many mylis. So onn a tyme when he 16 was furthe, be a sodan cace þai*m* happynd' to com vnto his castell. And be wurdis at þai said' þ*er*, his wyfe vnderstude at þai war fadir & moder vnto hur husband, be all þe p*r*oces at sho had hard' hur husband say. And when scho had made þai*m* wele to fare, 20 sho laid' þai*m* sam*en* in hur awn bedd'; and þis Iulian come home sodanlie in þe mornyng & wente vnto his chambr, & fand' þai*m* ij sam*en* in þe bed'. And he, trowyng þat it had bene one þat had done avowtry w*ith* his wyfe, he slew þai*m* bothe and went his 24 ways. & he mett his wife fro þe kurkward', and sho tolde hym how his fadir & his moder was com*m*en, & how sho had layd' þai*m* in hur awn bedd'. And þann he begann to wepe & make sorow, & said'; "Lo! þ*at* at þe harte said' vnto me, now I a sarie wriche 28 hafe fulfillid' itt." & þann he went oute of contre & did' penans, & his wyfe wolde neu*er* forsake hym. & þ*er* þai come vnto a grete watir, þ*er* many war p*er*isschid', and þ*er* he byggid' a grete hostre;

[1] A Tale of Silvanus in illustration omitted from the English MS.

& all þat euer come he herbard þaim, & had þaim ouer þis watyr. And þis he vsyd a lang tyme. So on a nyght aboute mydnyght, as he lay in his bed and it was a grete froste, he hard a voyce cry
4 petifullie, & sayd; "Iulian! com & feche me owr, I pray the!" And he rase onone & went our þe watir, & þer he fand a man þat was nerehand frosyn to dead, and he had hym our, & broght hym into his howse & refresshid hym, & laid hym in his awn bed
8 & happid hym. And within a little while he þat was in þe bed, þat semyd seke & like a leppre, ascendid vnto hevyn & sayd on þis maner of wyse; "Iulyan! Almighti God hase reseyvid þi penans. And with-in a little while ye bothe shall com vnto
12 Hym." And with þat he vanysshid away. *et c*.

CCCCXVII.

Iuramento aliquos compellere non est bonum.

We rede how on a tyme a gude, trew, innocent man lent vnto one of his neghburs a certan þing, & when he wold hafe had
16 it agayn he said he had borowid none swilk on hym, & wolde nott giff hym it agayn. And he was compellid to swer þerfor, & sware; & þus þe gude, trew man loste it. So vppon þe same nyght þis man was ravisshid vnto þe dome of Almighti God.
20 And he was askid on þis maner of wyse; "Whi hase þou made yone man to swer ane athe whilk þou knew was a fals athe?" And he answerd agayn & said; "For he gaynsaid me þe þing þat I lent hym." And þan þe iustis said vnto hym; "It had bene
24 bettir to þe to hafe loste þi þing þan for to lat hym lose his saule." And þer þe iustis commawndid þat for his truspas he sulde be bett. And with þat he wakend & grapyd his bakk, & it was passand sare & full of yeddyrs & wowndis as he had bene betyn. And þus
28 his trispas, after he was þus amendid, was forgiffen hym.

CCCCXVIII.

Iurare supra reliquias sanctorum falsum est periculosum.

We rede how som tyme ij men war at debate, & þat grete; and
32 þe iustis cuthe nott witt whethir of þaim was gyltie. And he

broght þai*m* bothe vnto ane altar & garte þai*m* purge þai*m* be þ*er* athe. And he besoght þe apostell at aght þe altar to send hym̄ som̄ takyn̄ þ*at* he mot knaw þe treuthe. And when̄ he þatt was giltie sware [1], he began̄ to wax all seke & ill at ease. And þe iustis purseyvid' it, & he said'; "Owder is þis gude apostell Petur passand m*er*cefull, or els he differs þis m*ar*tyr. And þ*er*for',"
4
he said, "we will go vnto Pancrace grafe." And when̄ he þat was gyltie sware on̄ Pancrace grafe, he wold' hafe takyn̄ his hand'
8
away bod he myght nott, bod it held' hym̄ still. & w*ith*-in a little while after, þ*er* he swelte. *et* c^9^. And so yit vnto þis day in þat [2] contrey þai swer' yit vppon̄ Saynt Pancras tombe, and any þing be in varyans emang þai*m*.
12

Iuliani Apostate. Infra de s*ancto et* de signo de vindicta *et* de vsu.

Iusticia aliqu*ando* temp*er*anda est. Sup*r*a de Iudice, iij.
16

Iusticie execu*c*io no*n* debet differri sine causa. Sup*r*a de iudice, iiij.

CCCCXIX.

Iustitia ecia*m* in p*r*op*r*io filio debet excerceri.

We rede how on̄ a tyme, when̄ a son̄ o Traiane rade prowdlie
20
þurgh þe cetie, hym̄ happend' of raklesnes w*ith* his hors to kyll a wedow son̄; and þe wedow w*ith* mekill sorow [*com̄*] & tellid' Traian̄ þe Emp*er*our. And he gaff þe wedow in-stede of hur son̄ his son̄, þ*at* had done hur þe trispas, and magnified' hur w*ith* riche
24
giftis.

CCCCXX.

Iusticia *eciam* ex*er*ceri debet in p*r*op*r*iis parentib*us*.

Herkenwaldus [3] tellis of ane þat hight Bormar, þat was a noble man̄ and a myghti, & in dome he sett by no man̄. So on̄ a tyme
28

[1] Arund. MS. *et* nich*il* mali pass*us* esset, iudex, ei*us* malicie consci*us*, exclamauit; "Senior iste Petr*us* a*ut* nimis mis*er*icors e*st*, aut iunioribu*s* defert."

[2] MS. þan.

[3] MS. Harl. Herkyndald*us* de Bornayr*e*, vir nobilis, etc.

he fell seke & lay in his bed in his chambre, and as he lay he hard' in þe nexte chambr' by hym grete cryingis as it had bene of wommen. And he spurrid' what it was & þai wold' not tell hym.
4 And þan he sent one of his childer þedur and warnyd' hym, a payn of puttyng oute of bothe his een, to tell hym þe treuth. And þan he went & saw it & com agayn, & with grete drede tellid' hym what it was & said'; "Sur! my felow, your sister son, wold' þer
8 hafe oppresid' a womman & defowlid' hur, and þis was þe cauce of þe cry." And at þis wurd' he was gretely grevid', and bad ij of his knyghtis go & hang hym. And þai said' þai sulde, and went furth & tolde þe yong man what his eam had bydden þaim doo.
12 And þai bad hym withdraw hym oute of his eam sight at he saw hym not, & þai sulde tell hym at þai had done as he bad þaim do; for þai durst not sla þis yong man. And with-in a few howris þai come agayn vnto þer maister, & tolde hym þai had done as he
16 commanddid' þaim. And vppon þe fifte day after þis yong man, trowyng þat his eam had forgetten þis trispas, putt oppyn þe chambr'-dure & lukid' in. And onone as þis seke man saw hym, he callid' hym vnto hym & gaff hym fayr language, & made hym
20 to sitt down by hym. And sodanlie with his one arm he gatt hym aboute þe nekk, & held' hym; & with þe toder arm he drew his knyfe & shewid' it in his throte & kyllid' hym. And all þat was aboute wondred' þerof & vgged þerwith. So his sekenes
24 swagid' a littyll, & þan he sent for þe bisshop Herkenwaldus[1], and he come with þe sacrament & shrafe hym, & howseld' hym not[2]. & he made grete sorow & had grete contricion in his harte for his syn. And in his confession he spak no wurd' of þe slayng
28 of his cussyn. And þe bisshop had grete mervall þerof, & said'; "Whi layn ye þe mansslaghter of your cussyn at ye slew?" And he answerd' agayn & said'; "Sur, was þat a syn?" & þe bisshop said', ya, it was a cruell syn. And þe seke man answerd' agayn
32 & said'; "I am a Iustis & hafe þe law in gouernans, & nowder I deme it a syn, nor I will neuer aske God forgifnes þerof." þan

[1] Harl. MS. Ep*iscopus* uocat*us* cu*m* sacris aduenit. Herbinbald*us*, cu*m* multis lacrimis *et* cordis contrici*one*, omnia pecca*ta* sua confessus e*st*, tacita iuuenis interfect*i*one.

[2] MS. not *added above the line.*

þe bisshopp̄ ansswerd' & said'; "I will neu*er* gyff you þe sac*r*ament or ye shryfe you þ*er*off." þan̄ þis Iustis ansswerd' hym̄ agayn̄ & said'; "No*n* ex rancore, sed ex zelo iusticie *et* Dei timore illu*m* int*er*feci; I slew hym̄ not of rankor nor of il will, bod for luff of 4 rightwusnes & drede of God; ffor þ*er* was neu*er* man̄ luffid' his sister son̄ bettyr þan̄ I did' hym̄. And þ*er*-for & ye deny me þe holi sac*r*ament þat is Goddis bodie, I betake bothe my body & my saule vnto þat holie sac*r*ament, þat is God Hym̄ selfe." And 8 þus þe bisshop̄ went away & wulde not howsyll hym̄. And onone after, þis seke man̄ sent for hym̄ agayn̄. And when̄ he come att hym̄, þis seke man̄ bad hym̄ luke in his box if þe sac*r*ament war þ*er*. And so he did & fande riȝt not þ*er*in. Þan̄ þis seke man̄ 12 said vnto hym̄; "Lo! þat at ye denyed me, Almiȝtti God Hym̄ selfe hase giffen̄ me & not denyed me." And w*ith* þ*at* he oppynd' his mouthe, & þai mot se þe sac*r*ament þ*er*in; and þan̄ he dyed'. And þan̄ þe bisshopp̄ was ferd' & had grete sorow herefor̄, & 16 p*r*ehid' þis in eu*er*-ilk place for a grete m*er*acle.

CCCCXXI.

Iuuentus facit ho*min*es diligent*er* mulieres considerare.

We rede of a p*r*ofeste of þe ordur of P*re*monstracence, on̄ a tyme 20 as he rade with̄ a yong man̄, a bruther of his howse, þai*m* happend' to mete a fayr yong damyselle; & þis p*r*ofeste stoppid' his hors & haylsid' hur honestelie, & sho stude still & lowtid' vnto hym̄ & thankid' hym̄. And when̄ sho was passid' þai*m* a littylle, þis 24 p*r*ofeste þoght he wold' prufe þis yong man̄ & said' vnto hym̄; "Me þoght þis was a passand fayr maydyn̄." & þis yong man̄ ansswerd' & said', so þoght hym̄. And þan̄ þe p*r*ofest said' agayn̄; "A thyng difformys hur hugelie, þat is sho hase bod one ey." 28 And þe yong man̄ said'; "Sur, forsuthe sho hase bothe hur ene, ffor I behelde hur graythelie." And þan̄ þe p*r*ofest said' vnto hym̄; "And I sall̄ considur þi bakk, ffor þ*o*u sulde be of so mekyll̄ symeplenes, & þ*o*u met a wo*m*man̄ þ*o*u suld' not luke 32 whe*þ*er sho had bothe hur een̄ or bod þe tane." And þan̄ he

turnyd' agayn vnto his monasterie & said' vnto his brethir; "Ye repruvid' me for I take no yong men furth *with* me." And þan he tellid' þai*m* þe cauce, & snybbid' þis yong man & chastid' hym for his truspas.

Iuuenes puelle pulc*r*itudi*n*em corporalem abscondere debent. Infra de temptacione *et* sup*r*a de abscondere.

Iuuenis no*n* debet p*r*efici mulierib*us*. Sup*r*a de carne.

CCCCXXII.

Karolus. De statura *et* vita Karoli regis.

This kyng Charlis was of a fayr statur, for he was viij fute long & wele shapyn & awfull to sight; & he was passand' large of renys, & he was clenlie bothe in bely & in armys & had grete theis; & he was a passand' wyse knyght & a bitt*er* & strong of lym. & his face was in lenthe oderhalfe palme (and' his berd' a fute long), & his nese emyddiste þ*er*of & halfe þat lenth. & his fored' was a fute long, and he had een like a lyon þat shane as a p*r*ecious stane, and his browis was a palm brede. And if he had bene wrathe & lukid' on a man he wolde hafe flayed' hym. And his gyrdyll was viij fute lang *with*-oute þat at hang. And he ete bod littyl brede, bod at ans he wolde ete a q*u*arter of a weddur, or ij hennys, or a guse, or a swyne shulder, or a pacok, or a crane, or a hale hare. And he wolde drynk bod esy wyne, bod if it war medlid' *with* watir. & he was of suche strenthe þ*a*t, at a strake *with* his swerd', he wald' cut in sonder ane armyd knyght syttand on a hors fro þe crown of þe hede vnto þe sole of þe fute, & his hors als; and he wolde lightlie breke iiij hors shone at ans, and he wold' lifte eselie to his hede ane armyd knyght stondyng on þe luff of his hand'. And he bare tables *with* hym þat he bare all his actis in. And he drank bod seldom mor þan thrise at his meat. And he luffid' wele to ride and bere armys, and he made his doghters to be clothe-makers, & for to lere at spyn on þe rokk, at þai sulde nott be ydill. And at Coleyn he garte byg ij briggis

our̄ þe watir of Reine. And whem̄ he come to Rome he wold̄ light a myle *with*-oute þe tow̄n̄, & go vnto þe cetie apon̄ his fute, & kys *euer*-ilk kurk dure, & giff grete rewardis vnto *euer*-ilk kurk̄. And he delyverd̄ þe Holie Lande oute of Saracens hand*is*, and come fro 4 thens-ward be Constantynople; and he broght thens many wurthi relikk*is*, þ*at* is to say, parte of þe crow̄n̄ of our̄ Lord̄, whilk þat florisshid̄ in his syght, and ane of þe naylis þ*at* our Lord̄ was naylid̄ vnto þe cros *with*, and His sudarie, & our̄ Ladie sarke, and 8 Saynt Symeon̄ arm̄. And all̄ þies he putt in a kurk of our Ladye þat he byggid̄, and he fowndid̄ & byggid̄ als many abbays as þ*er* was l*ett*res in þe Abce. And in *euer*-ilk one of þai*m* he lefte a letter of golde. And at þe laste, whem̄ his son̄ Lowis was 12 crownyd̄, he was full̄ of gude werk*is* & decesid̄, and was berid̄ at Aquis G*ranu*m in a kurk of our̄ Ladye þat he byggid̄. And yit or he dyed̄ he callid̄ sam*en* all̄ his p*r*elattis, & gaff þai*m* all̄ his tresurs to distribute þai*m* wha*r̄* þai*m* þoght nede emang þ*er* 16 kurkis.

CCCCXXIII.

Kate*r*ine Virginis.

Som tyme þ*er* come a monk of Rothomagence vnto þe monkes & þe abbay þat is on̄ þe Mownte of Synay, and þ*er* he abade in s*er*ves 20 of God & Saynt Katryn̄ vij yere. And he was a passand devoute man̄; and he p*r*ayed evur vnto Saynt Katryn̄ at he mott hafe som̄ relykk̄ of hur bonys. And sodanlie, as he satt at his p*r*ayers, þ*er* was putt in his hand̄, at he wiste nevur how come, hur little 24 fynger; and he thankid̄ God þ*er*of, & Saynt Katryn̄, & had it home vnto his monast*er*ie, and þ*er* it is wurshuppid̄ vnto þis day.

CCCCXXIV.

Ite*ru*m de S*ancta* Kate*r*ina.

We rede of a man̄ þat was passand devoute vnto Saynt Katryn̄, 28 & made his p*r*ayers speciallie vnto hur[1] a long while & besoght hur to helpe hym̄. So aft*er*werd̄ he forgatt hur, & made nott his

[1] MS. hym̄.

prayers nor his offrand vnto hur, nor did hur nott wurshup as he was wunte to doo, bod cesid þeroff. So on a tyme as he was in his prayers he fell on slepe, and hym þoght þat he saw in
4 a vision a grete multitude of virgyns goyng on a raw by hym. And emang þaim ane þat was passand shynand & fayr forby all þe toder, when sho come nere hym sho coverd hur face þat he sulde not se hur, and so sho passid away by hym & he mot se all þe
8 toder facis bod hurs. And he had grete mervell what sho was at shynyd so forbe all þe toder, & hid hur face þat he sulde not se hur. And one of þaim, when he spurryd what sho was, tolde hym at sho was Katryn, whilk þat he was wunte to know & to do
12 wurshup to. "And becauce," sho said, "at þou hase now forgettyn hur & giffes none almos-dede in wurshup of hur, nor makis no prayer vnto hur nor wurshuppis her noȝt as þou was wunte to do, þerfor sho covers hur face when sho passis by the, att
16 þou sulde nott know what sho was becauce þou had forgetten to know hur." *et c°.*

CCCCXXV.

Labor manuum est necessarius.

Arsenius all his life-tyme he vsid at sitt & wurk a crafte with
20 his handis, & he had evur so mekill þoght of þe Passion of our Lord, þat he had alway in his bosom a clothe to wype his ene with, he wepid so when he thoght þeron. And all þe night he wolde be in his prayers & slepe nott, & in þe mornyng when
24 he was wery for wakyng & liste slepe, þan he walde say þus; "Com, þou vnthrifti servand, slepe!" And so sittand he wold slepe a while, and þan onone he wolde rise & say; "Itt sufficis vnto a monk, & he had neuer so grete labur, to hafe a nyght slepe
28 ans in a yere, or ilk nyght to hafe ane howr slepe."

CCCCXXVI.

Laborem in presenti Deus reddet in futuro, *et* quanto plus laborauerunt, tanto magis merentur. *et c°.*

We rede of ane hermet þat dwelte in wildernes, and þe watir
32 was passand farr fro his cell. And on a tyme as he went for

watir he wex irk, & sett hym̄ down̄ & said'; "Whatt nedis me
þus to labur when̄ I may dwell̄ harde be þe watir & I will̄?"
And alssone he was war of a man̄ þat folowed after hym̄ & tellid'
his fute-steppis, and he askid' hym̄ & said'; "What erte þou?" 4
And he said' agayn̄; "I am̄ þe aungell̄ off God sent for to nowm*er*
þi fute-steppis, at þi mede may a nod*er* day be rewardid vnto
þe aft*er* þat þi labur is." And þan̄ þis h*er*mett w*ith* a strong
wytt removid' his cell̄ v myle ferrer fro þe watir. *et c*^{o}. 8

CCCCXXVII.

Lac*r*imar*um* habu*n*dancia multu*m* valet ad co*m*passione*m*.

On a day when̄ S*ancta* [*Maria*] de Oginiez[1] satt þinkand' of þe
bene*f*ice of Almighti God, how largelie he gaff þai*m* vnto mans 12
kynd', sho tuke suche a co*m*punccion̄ & fell̄ opon̄ such̄ a wepyng,
þat as sho went abowte in þe kurk men̄ mot hafe folowd' hur
steppis be þe confluens of þe teris of hur een̄ þat fell̄ down̄ on̄ þe
payment, vnto so mekull̄ þat a long tyme sho mot nowder luke on̄ 16
þe crucifyx nor speke, nor yitt here no noder speke, of þe Passion̄
of Criste, þatten̄ evur sho fell̄ in swone as sho had bene dead'.
& þ*er*fo*r* to restrene hur wepyng sho lefte thynkyng of þe manhede
of Criste & toke hur to vmbethynkyng of His godded', at be þinkyng 20
þ*er*of sho mott take a comfurth̄. Nevur-þe-les hur wepyng was
evur mo*r* & more when̄ sho thoght of His godhed, als mekull̄ as it
was when̄ sho thoght of His manhede. And þus hur sorow was
renewid' and hur sawle prikkid' w*ith* a swete co*m*punccion̄. *et c*^{o}. 24

CCCCXXVIII.

Laborare debet monachus vt cogitaciones malas euadat.

Paulus H*er*emita, þat was a moste p*r*ovid man̄ emang alde
fadurs, on̄ a tyme when̄ he liffid' in wildrenes, & had bod esi fude 28
bod of þe frute of þe palm̄ tre, and if he wroght oght w*ith* his
handis no man̄ wolde giff hym̄ noght þ*er*fo*r* becauce he was so fer
fro townys & no man̄ come nere hym̄, becauce he wold' somwyse be

[1] MS. S*ancta* Deoginiez.

occupyed' ilka day, he wald' gaddur sam*en* a grete meneya of palmelevis & bryn̄ þai*m*, in exsample þ*at* he did soin̄ bodele labur for his sustentacion̄; p*r*ovand be þatt a monk myght not be in
4 a place w*ith*-oute laboryng w*ith* his handis, or els he mot not esskape many ill thoghtis & vnthrifti. *et* c⁹.

CCCCXXIX.

Lacrimar*um* impetus retineri no*n* possu*n*t quia flante sp*iri*tu vehementi fluu*n*t aque.

8 On a day befor̄ þe Gude Fryday, [1] Maria de Oginiez, when̄ þe passion̄ of Allmyghti God neghid nere, sho þoght sho wold' suffer a passion̄ hur selfe in wurshup̄ of His passyon̄; and sho fell vpon̄ a grete wepyng & a sorow & a syghyng þ*er*for̄. And so
12 as sho sat þus wepand in þe kurk, a preste come to hur & blamyd' hur & bad hur lefe hur wepyng & say hur p*r*ayers in sylens. And sho, knowyng wele enogh at sho mot not forbere wepyng, rase vpp̄ & went furth of þe kurk and hid hur in a p*r*ivay place far thens;
16 & þ*er* sho wepid' & besoght Almighti God in hur p*r*ayers þat he wolde shew vnto þis preste þat a man̄ may not restren̄ hym̄ fro wepyng when̄ it flewis vppon̄ be grace of þe Holie Gaste. And on̄ a day as þis preste was att mes, be prompyng of þe Holie Gaste
20 he fell on̄ suche a wepyng þ*at* he was nerehand' strangled þ*er*-w*ith*. And ay þe mare at he laburd' to restrene hym̄ þe more he wepyd', vnto so mekull at nott alonelie hym̄ selfe, bod also his buke & all þe altar̄ clothis war all bod water w*ith* his wepyng. And after-
24 ward' þis holie maydyn̄ come vnto þis preste and teld' hym̄ all þis als playnlie as sho had sene it hur awn̄ selfe, & said' vnto hym̄; "Now ye hafe lernyd' be exp*e*riens þat a man̄ may not w*ith*-draw hym̄ fro wepyng for þe passyon̄ of Almighti God', when̄ he thynkys
28 þ*er*on̄ & is movid þ*er*to be the Holie Gaste."

Lacrime contricionis impetrantur or*ationi*bus sanctor*um*. Infra de Or*ati*one.

Laicus no*n* debet stare in choro *et* audire diuina.
32 Sup*r*a Ambrosij.

[1] MS. *has another* when̄ *here.*

CCCCXXX.

Lantgrauiu*s* Lowicus.

We rede how þat þis Lantgrauius Lowicus was a passand' grete tyrand' and a mysdoer. And agayn þat he sulde dye he com-*m*awndid' þai*m* at was aboute hym þat als tyte as he was dead' þai 4 sulde clethe hym in a monk*is* cowle of þe Ceustus ordur, bod not or he war dead'; & so þai did'. And when he was so cled, one of his knyghtis lukid' opon hym & said' þus in skorn; "Lo! hym þis is not now like my lord' in all his v*er*tues, ffor he was a wurthi 8 knyght, & now he is a passand' gude monke & kepis his sylence passand wele." So his sawle was broght vnto þe p*r*ince of Hell syttand' opon þe pytt bra, & he held' a copp in his hand' & said' vnto hym; "Welcom, our wele-belufid' frend'! Shew hym," he 12 said', "your chawmers!" And belife was shewid' hym all þe paynys. And þan he sayd' vnto hym agayn; "Drynk, frend', of my copp!" And þuf all he war not[1] welewillid' þ*er*to, yit he was co*m*pellid' to drynk; and als sone as he had done þ*er* come 16 oute stynkkand flawmys oute of his ene, his nease-thrillis, & his eris. And after þis he said' vnto hym; "Now þ*o*u sall se my pitt þ*a*t is w*ith*outen bothom." And belife it was opynd' & he casten þ*er*in. 20

Latroni possu*n*t adaptari que s*upr*a dicuntur de ffure, et infra de p*r*edone *et* raptore.

Laudac*i*o. Laudan*t* multi aliqu*em* in co*mpar*acio*n*e alt*er*ius. S*upr*a de co*mpar*acione. 24

CCCCXXXI.

Laudem appetu*n*t aliqui de bonis op*er*ib*us*.

We rede how on a tyme, when a man spirrid' Macharius whi he sufferd' so mekull honger in wyldernes, þat[2] mot wekelie hafe

[1] Not *omitted, and added above the line.*

[2] Harl. MS. qui in monast*er*io ebdo*mad*is integ*r*is abstinens non sensisse esuriem.

byddyn in his abbay & suffred no honger, he answerd agayn & said; "For here is no wittnes of þi faste þat sulde nurissh þe w*ith* lovyng, nor at mot susteyn þe. And þ*er* mans serves & refresshyng of a vayn glorie makis þe fatt."

Laude*m* nolu*n*t aliqui acq*u*irere p*er* facta enormia. Inf*r*a de memoria.

Laudes adulatoris contempnu*n*t sapientes. Sup*r*a de adulacione.

Laudem fugiu*n*t aliqui ne in ea dilectentur. Inf*r*a de vanitate.

CCCCXXXII.

Laurencij Martiris.

We rede in 'Leg*enda* Lomb*ardica*,' of Eusodia þat was doght*er* vnto Theodose þe Emp*erour*, how sho was vexid w*ith* a fend, and was had vnto Constantynople to þe body of Saynt Stephan to be curid. And þis fend spak w*ith*in hur & said; "I will not pas oute on hur bod if Stephan com to Rome, for so it is þe apostels will." And so, be þe consent of þe pope & þe Emp*er*our, þe bodie of Saynt Stephan was sent vnto Rome be þe Grekis, w*ith* cou*n*and at þai suld bryng vnto Constantynople þe bonys of Saynt Laurens. And when þai come at Rome w*ith* hym & sett down his bodie in eccl*e*sia S*ancti* Pet*ri* ad U*incu*la, þase at sulde bere hym myght gett hym no ferrer. And þan þis fend cryed agayn in þe maydyn & sayd; "Ye labur in vayn, for he hase not chosyn his seate here, bod att his bruther Laurens." And þai bare þe bodye thedur, & onone þe maydyn was hale. And Saynt Laurens, as he had bene ioyfull of his bruther com*m*yng, remowid hym vnto þe ta side of þe sepulcr, & left þe toder syde voyde vnto his bruther. And þan þe Grekis putt þ*er* handis to take Saynt Laurence away, & þai fell down vnto þe erth as þai had bene fonde. And w*ith*-in x dayes after þai war all dead. And þan a voyce was harde in Rome þat sayde; "O, felix Roma! *et* c⁹. O! þou happy Rome, þat sparris bothe in a grafe þe bodie of Saynt Laurens þe Hyspany, & þe bodie of Saynt Stephan of Ier*usal*em."

CCCCXXXIII.

Laurencius accusat facientes sibi iniuriam.

We rede in þe 'Meracles of ouꝛ Ladie,' how at Rome þer was
a yong maꝑ þat hyght Stephaꝑ, þat vsidꝛ gladlie to take giftis
& so for to forbar right of many folke in þe law. And he wronguslie 4
tuke away & heldꝛ in possessioꝑ vnto hym̄ selfe iij howsis of Saynt
Laurens kurk, and a garthyꝑ of Saynt Agnes kurk. So hym̄
happendꝛ to be seke & sulde dye, and hym̄ þoght he was broght
befoꝛ þe iugement of Almighti Godꝛ. And onone as Saynt Laurens 8
saw hym̄, he come vnto hym̄ with a grete indignacioꝑ & iij tymys
he thrustidꝛ hym̄ be þe arm̄, & þat sare, & crusidꝛ it att it warkidꝛ
gretlie with. And Saynt Agnes nor none oþer vyrgyꝑ woldꝛ nott
ans luke oꝑ hym̄, bod turnydꝛ þer facis fra hym̄-wardꝛ. And þaꝑ 12
þe iustis gaff a sentans of hym̄ & saidꝛ; becauce he tuke oþer mens
gude fro þaim & selde þe treuth for takyng of giftis, he sulde
be putt into þe place at Iudas þe traytur was in. And þaꝑ come
Sanctus Proiectus, whome þis Stephan had had grete deuocioꝑ to 16
in his life, & prayed Saynt Laurens & Saynt Agnes to forgiff hym̄.
And so ouꝛ Ladye & þai prayed for hym̄ vnto þis iustis, to
so mekull he grauntidꝛ þat his saul [*sul*]de[1] goo agayꝑ vnto his
body, & þer he sulde do penaus xxx^ti^ dayes. And our Ladie gaff 20
hym̄ in commandment þat he sulde daylie say þis psalme, 'Beati
immaculati,' whils he liffidꝛ. And whenꝑ his saule come vnto his
bodie agayꝑ, his arm̄ was als bla & als sare with þe thrustyng
of Saynt Laurens as he had suffredꝛ it evyꝑ oꝑ his body, whilk 24
takyꝑ was apoꝑ hym̄ ewhils he liffidꝛ. And þat at he had
wronguslie takyꝑ away, he restoridꝛ itt and did penans þerfoꝛ.
& opoꝑ þe xxx^ti^ day he passidꝛ vnto Almighti Goddꝛ.

CCCCXXXIV.

Laurencius se honorantes in necessitate adiuuat. 28

We rede in 'Legenda Lombardica' whenꝑ þe Emperour Henrie
and Ranegunde[2] his wyfe abade alway clene virgyns, þurgh

[1] MS. his saulde goo. [2] MS. Ranegude.

instigacion of þe fend, he suspecte his wyfe w*ith* a knyght, & made hur for to gang on hate coles, barefute, xv fute lang. And als sone as sho began to ga sho said in þis man*er* of wise; "Lord
4 Criste! As þ*o*u knowis that I am vnfylid bothe of Henry my husband & all o*þer*, so I beseke þe helpe me!" & w*ith* þat þis Emp*er*our was esshamyd & gaff hur on þe cheke w*ith* hys nefe. And þan a voyce sayde vnto hur; "Marie þat is a mayden hase
8 delyverd þe becauce þ*o*u erte a mayden." And þan sho passid þurgh all þis grete fire vnhurte. And eft*er*ward, agayn þis Henry sulde dye, a grete multitude of fendis come be þe cell of aue h*er*mett, and he oppynd his wyndow & askid one of þai*m* what þai
12 wer. And þai ansswerd agayn & said; "We er a legion of fendis þat bownys vs vnto þe dead of þe Emp*er*our Henrie, to luke if we can fynd any thyng of owrs in hym." And he chargid hym to com agayn by hym & tell hym how þai had done. And he
16 come agayn & tolde hym þai had not sped, & said; "Ewhils þe fals suspecte þat he had in his wife & all his od*er* ill dedis war weyed in a weyscale w*ith* his gude dedis, þat swythyn Laurens broght a grete hevy pott of gold. And when his evull dedis was
20 like to hafe bene þe heviar, he kest it in-to þe tother weyscale, & it was hevyar & weyed all down. & w*ith* þat," he said, "I was angrie, and starte vnto þe pott & brakk of þe tone ere þ*er*off; and þis pott was a chales at þis Henr*e* had giffen vnto Ceustus ordur,
24 in wurshup of Saynt Laurens. And becauce it was so grete, he garte make it ij eris, at it mot be liftid vp by." And þis Emp*er*our was dede þe same tyme as þe h*er*mett had knowlege. And he garte luke þe chales and [*þe*] ta ere wantyd, as þe
28 fend sayd.

CCCCXXXV.

Leonis Pape.

We rede in his 'M*er*acles[1]' how Leo þe pape opon a Pace day said mes in a kurk of our Ladie, and as he was howsylland cristen
32 men, ilkone in þ*er* ordur, a c*er*tan womman kissid his hand, þurgh

[1] Latin MSS. Ex Miraculis Beate Virginis.

þe whilk he had a huge temptacion in his flessh. And so þis holie man þoght he wolde venge þis temptacion in hym selfe, & þe same day þat hand' at slanderd' hym so, privalie he cut it off & keste it fro hym. And in þe mene while *þer* rase emang þe com*m*on peple 4 a gret m*u*rmor whi þe pope said' not mes as he was wunt to doo. Than þis Leo made his prayer vnto our Ladie, Saynt Marie, & com*m*ytt hym all vnto hur p*ro*videns; and sho onone come vnto hym & *with* hur holie handis sho restorid' his hand' agayn vnto his 8 arm, & com*m*awndid' hym for to go furth & do his mes, & offer þe sac*r*ament vnto hur son as he was wunte to do. And than þis Leo p*re*chid befor all þe pepyll, & tolde þai*m* what had happend' hym, and shewid' þai*m* his hand' how it was cott off, & þorow 12 our Ladie restorid' agayn vnto his arm. *et* c^9^.

CCCCXXXVI.

Leonardi Confessoris.

We rede in his Legend' how *þer* was a knyght p*re*sond' in Bretany, & he made his p*r*ayers speciallie vnto Saynt Leonard' to helpe hym. 16 And onone, at all men saw & might know hym, Saynt Leonard' apperid' in myddest of þe mute-hall, & went into þe p*re*son & brak his fetters & put þai*m* in þe mans hand', & opynlie emang all men he broght hym furth þorow þai*m*. And all þat saw had so mekull 20 wonder *þe*rof *þa*t þai war passynglie astonyd'.

CCCCXXXVII.

Legatu*m* male custoditu*m* amittitur.

We rede how som tyme *þer* was a man þat when he dyed' bewytt vnto iij sonnys þat he had ane ass, so *þa*t one suld' labur it a day, 24 and a nod*er* a nod*er* day, and' þe iij þe thrid' day, & at þai sulde vpholde it & giff it meate emang þai*m*. And opon þe furste day þe eldeste bruther had þis ass, & laburd' it sore and gaff it nothyng to eate, ffor he vmthoght hym þat his medyll bruther suld' hafe it þe 28 secund' day & he wolde giff it meate enogh. And on þe secund' day

þis secundꝑ brother had þis ass, & laburdꝑ it sore, & gaff it no moꝗ meat no moꝗ þa*n* his furste bruther didꝑ; ffor he vmthoght hym̄ þ*at* his thrid bruther, þat was richest of þai*m* alł, sulde hafe it on̄ 4 þe thridꝑ day, & he saidꝑ he woldꝑ giff it enogh̄. And vppon̄ þe thrid day þe iij bruther had it, & laburdꝑ it & gaf it no meate, ffor he vmthoght hym̄ þat his ij brethir had bothe hadꝑ it, & þai had giffen̄ it meat enogh̄, for þai war richer men̄ þan̄ he. And þus 8 for grete labur & no sustentacion̄ þis ass dyedꝑ; & þus for þ*er* covatis none of þai*m* had gude on̄ itt.

Legatarij debent p*ro* legatoribus[1] orare. Sup*r*a de elemosina, xi[2].

12 Leo virginem defendebat a corrupcione. Inf*r*a de vi*r*ginitate, iij.

CCCCXXXVIII.

Leo custodiebat asinu*m* ex p*re*cepto be*a*ti Ieronimi.

On̄ a day when̄ Saynt Ierom̄ satt w*ith* his brethir, sodanlie þ*er* 16 come a haltand lion̄ & went into þe abbay. And onone as þe brethir saw hym̄ þai fled alł, and Saynt Ierom̄ rase & mett [*him*] as he had bene a geste. And þis lyon̄ lifte vp̄ his sare fute & lete hym̄ se it, and he callidꝑ his brethir & garte one of þai*m* wassh it, 20 & laydꝑ salvis & medcyns þ*er*to, made of h*er*bys, & onone þis lion̄ was hale and was als meke as a hors. And Saynt Ierom̄ chargid hym̄ þat he suldꝑ evur[*e*]day take charge of & kepe ane ass þ*at* broght hym̄ & his brethir fewełł fro þe wud, & he wolde eu*er*ilk 24 day at dew tyme hafe þis ass of þe felde & bryng it hame, & kepid hur surelie. So on̄ a day as þis ass was pasturandꝑ, þis lyon̄ liste wele slepe, & layde hym̄ down̄ & fełł apon̄ a sad slepe; and þ*er* come m*er*chandes w*ith* camels be þis ass away, & saw at no bodie 28 was stirrandꝑ, & þai tuke þisass w*ith* þai*m*. And when̄ þai war gone, þis lyon̄ wakendꝑ & myssydꝑ his felow, & soght here & þ*er* romyandꝑ & couthe not fynde hit. And when̄ he saw he cuthe not fyndꝑ it, he went home alł hevylie vnto þe Abbay, & stude at

[1] MS. legatarijs. Lat. MSS. legatoribus. [2] MS. iij.

þe yate oferromn & durste comn no ner becauce he broght not hame þe ass; & he durste not comn in as he was wunte to do. And þe monk*is*, whenn þai say hymn at he come home & broght not þe ass *with* hymn as he was wunt to do, & þai trowed he had etynn hur, & 4 here-for þai *with*drew his meate fro hymn at þai war wunte to giff hymn & wold not giff hymn it, bod bad hymn go & ete þe hynder-end of þe ass as he had etynn þe for-end. And þann Saynt Ieromn chargid þis lyonn to do þe ass offes, & to bryng home wod onn 8 his bak daylie to þe kychynn as it was wunt to do; & mekelie he did it as he was com*m*andid & g*r*uchid nothyng þe*r*w*ith*. So onn a day as þis lyonn was walkand be his one, he was war of þies m*er*chandis comn of ferromn w*ith* þ*er* camels ladynn, & þis lyonn 12 ass at he kepid emang þai*m*. And w*ith* a grete romying he rann oponn þai*m*, & all þe menn fled & war passand ferd, and all þies camels & þis ass, bothe w*ith* m*er*chandis as þai war ladynn, he broght vnto þe Abbay. And whenn Saynt Ieromn saw, he com- 16 *m*awndid his brethir to giff þies catell meate, and þann to abyde þe will of God. & þann þis lionn come into þe abbay as he was wunte to do, & wente to Saynt Ieromn & syne fro monk to monke, & fawnyd þai*m* & lowtid vnto þe erth, evynn as he had askid þai*m* 20 forgyfnes. And þann þe m*er*chandis come & knew þ*er* fawte & askid Saynt Ieromn forgyfnes; & he forgaff þai*m* whenn þai confessid how þai did, & lete þai*m* hafe all þ*er* gudis agaynn. And þai gaff þe abbay to amendis a messur of oyle, and band þai*m* 24 & þ*er* successurs for evur more yerelie to giff vnto þ*at* abbay þe same messur, and so þai do yerelie vnto þis day.

Lena impetrat quod petit. Infra de or*atione*.
Letania cantari[1] debet. Sup*r*a de cantu, vj. 28

CCCCXXXIX.

Leprosus. Leprosis seruire est deo s*er*uire.

Theobaldus, þat was þe noble Erle of Campanye, w*ith* grete deuocionn wold visit layser howsis, and befor his castell-yate þ*er* dwelte a layser. And þis lord had in condicionn, þat als ofte as 32

[1] MS. cantaria.

he come be his howse away he wolde go in & wassh̃ hys fete & giff hym̃ almos. So it happend afterward' þis layzer dyed' & was berid', & þe erle wiste [*not*]. So hym̃ happend' afterward' com̃ be þis
4 howse & wiste not at þe layzer was dead, bod he went in as he was wunt to do, & þ*er* he fand', not þe layzer, bod Almyghti God in þe layser clothyng, and he did hym̃ s*er*ves as he was wunte to do; and in his harte he felid a grete swetnes. And whem̃ he was gone
8 furth̃, one of his men̄ tolde hym̃ þ*at* þis layzer was dead' & berid in suche a place. And als tite as he harde þis, þis trew man̄ thankid' Almiȝtty God', whome þ*at* he adlid' to serve in His awn̄ p*r*esens; and afterward' he s*er*vid' Hym̃ ofter in his membres.
12 *et* c⁹.

CCCCXL.

Leprosis s*er*uire credens deo servit.

In Frawnce þ*er* was a man̄ of grete mekenes & m*er*cie, & inspecialt̃ vnto laysers, vnto so mekult̃ þat wharesom-evur he
16 mett þai*m* he wolde giff þai*m* almos. So on̄ a tyme hym̃ happynd' to mete a man̄ þat was passand' horrible lepre, & wolde hafe giffen̄ hym̃ almos. And he said'; "Nay, I wilt̃ no money. Bod I p*r*ay þe wype þe filthe fro my nease." And þis man̄, furste w*ith*
20 his fynger & syne w*ith* his sarke skirte, wypid it als softlye as he cuthe. Þan̄ þe layser man̄ sayd'; "I may not suffer so mekylt̃ sharpnes, & þ*er*for' I p*r*ay þe lykk̃ it away w*ith* þi tong." And he neu*er*-þe-les, þuf alt̃ his natur vggid þ*er*-wit, yit he lykkid' it away
24 w*ith* his tong. And sodanlie oute of þe layzer nese in-to his mouthe þ*er* felt̃ ij p*r*ecious stonys[1], & furthw*ith*, evyn̄ at he say, þis layser stevend' vp̄ vnto hevyn̄. *et* c⁹.

Leprosi sp*ec*ie deus hospicio recipitur. S*upr*a de
28 hospicio.

Leticia*m* aliqu*ando* gerit paup*er*tas, *et* diuicia tristicia*m*. S*upr*a de diuicijs.

Lex. De Lege, *et* c⁹ [2].

[1] Lat. MSS. Subito gem*m*a p*r*eciosissima in os suu*m* de narib*us* leprosi cecidit, et, ip*s*o uide*n*te, ad celu*m* ascendit.

[2] A discourse on Law *omitted here.*

CCCCXLI.

Leges imperatorum debent obseruari.

Commestor Mallius Torquetus [1], þat was a conselur of Rome, whem he had betym his som with a wand, he strake hym with ane ax, becauce he faght with his enmys agayns þe commandment of þe concelurs; & neuer-þe-les yit he ouer-come þaim. *et c°.*

Leges quas imperatores faciunt *eciam* ipsi observare debent. Infra de prelato.

CCCCXLII.

Liberalitas. De Liberalitate.

Lantigonus [2], þat was kyng of Macydony, om a tyme whem a pure mam [3] askid hym a peny, he ansswerd agaym & said þat it was mare þam a pure mam [4] sulde aske. And þam he askid hym a halpeny, & he ansswerd agaym & said; "It is les þam it semys a kyng for to giff." And Senec stude by & saw, & he said þis was a fowle cauillacion, whem he mot nowder se þe kyng giff þe pure mam a peny, nor þe pure mam resayfe a halpeny of þe kyng; ffor þer is no þing so mekult made of as is þat þyng þat a mam giffis with his gude wylt. *et c°.*

CCCCXLIII.

Iterum de Liberalitate.

We rede of þe Emperour Titus, how þat he was so liberalt of gifte þat om a day whem no mam come & askid hym noght, he sayd at evym vnto hys mem; "O, ye frendis! This day hafe I loste!"

Liberacio. Liberat Maria incarceratos. Infra de Maria, ij.

[1] Harl. MS. Manlius Torquatus.
[2] Lat. MSS. Antigonus.
[3] Lat. MSS. amicus.
[4] Lat. MSS. plus esse quam amicus deberet petere.

Liberant diuersi sancti diuersos. Supra et infra in locis suis.

Libido. Infra de muliere.

4 Lingua mala multum est detestabilis. Supra de excommunicacione.

Lingua aduocati est venalis. Supra de Aduocato, iiij.

Lingua mala turbat multos. Supra de Iracundia, iij.

CCCCXLIV.

8 Locucio. Loqui non debent religiosi de rebus pertinentibus [1] ad uitam.

Whenn a meneya [2] of brether war at a calacionn & þai spak to-gedur of þingis þat perteynyd vnto þe bodie, þer was one alde mann 12 emang þaim þat hyght Corpreys. & he rase & went away, & knokkid on his breste & said; "Wo is þe, Corpres! For þou levis þase þingis þat God commandid þe, þat is to say, meknes & paciens & sike oþer thingis lyke, and [3] spekis nothyng of swilk þingis 16 as God askis of þe." *et* c^o.

CCCCXLV.

Loquendum est de rebus pertinentibus ad saluacionem anime et edificacionem proximi.

Onn a tyme whenn Saynt Petur prechid, þer was sonn þat wolde 20 mofe vnto hynn vnprofitable questions, & þann he wolde say vnto þaim; "Þe tyme is shorte, & þe dome of God drawis nere, & þerfor befor al thyngis latt vs seke how & of what maner of wise we sulde doo to gett vs euer-lastand life."

CCCCXLVI.

24 Loquentes multum verba stulta puniuntur.

Som tyme þer was a nonn þat was chaste of bodie, bod sho wold nott restrene hur tong fro fowle langwage; so hur happend to dy

[1] MS. impertinentibus. Harl. MS. as above.

[2] MS. meneza.

[3] Harl. MS. et loqueris de hijs que deus non requirit a te.

& be berid in þe kurk. And opon þe night after, he þat kepid þe kurk saw hur broght befor ane altar & cut in sonder evyn be þe myddeste. & þe [*tone*] parte was burnyd and þe toder parte putt in þe grafe agayn; and on þe morn þai mot se þe prynte 4 apon þe m*er*byll stonys, like as a woman had bene bodelie burnyd þ*er*.

Loquendu*m* no*n* est indifferent*er* cora*m* omnib*us*. Sup*r*a de augurio [1]. 8

Loqui no*n* debemus de defe*ct*ib*us* alior*um*. Sup*r*a de iudicio, iij [2].

Loquendu*m* est semp*er* caute *et* no*n* est demon deno*min*andus. S*upr*a de demone. 12

CCCCXLVII.

Loquendu*m* no*n* est nimis sup*er*be.

In þe iiij yere of Iustinyan was þ*er* ij bisshoppis, and þ*er* enmys come on þai*m* & pullid þ*er* tongis oute of þ*er* hedis. Afterward be revelacion þai wer restorid vnto þ*er* tongis & mot speke, & did 16 many m*er*acles. So at þe laste þai began to wax prowde of speche, and onone, as God wold, þai wex bothe dom, & did neu*er* m*er*acles after. And Saynt Gregor tellis in his 'Dialoggis' þat þe tone of þai*m* fell vnto þe syn of lichorie, & her-for God depr*i*vid hym 20 of m*er*acles-doyng; and þe toder of þai*m* fell vnto pride, & loste all þe v*er*tue of his m*er*acles-doyng.

CCCCXLVIII.

Lucru*m* quod cito adquiritur cito expenditur.

Ther was som tyme in a cetie a passand curios barbur, and for 24 eu*er*-ilk man þat he shufe he tuke a peny, and at þe weke-end he mot pay for his burd & putt in his purs ij or iij *shelyng*. So hym happend on a tyme to here tell of a nod*er* cete þat barburs tuke for ilk man shavyng in a shelyng, and he tuke his instrument*is* 28

[1] MS. augurrio. [2] MS. i.

with hym̄ & þoght he wolde go dwell̄ *þer*. Not-*with*stondyng, or he went, all̄ þat evur he gatt of his wynnyng he spendid it & made hym̄ mery *þerwith*. So he come vnto þe toder cetie
4 & sett vp his crafte, & on̄ þe furste day he gatt mekull̄ money. And he was fayn̄ *þe*rof & wente vnto þe bowcherie & thoght to by hym̄ flessh̄ vnto his supper, & it was spitefull̄ dere, and so *with*-in a while he conseyvid̄ *þat*, if all̄ he tuke neu*er* so mekull̄
8 for a mans shavyng, yit his meat & his drynke koste so mekill̄ þat he mot not spare no sylu*er* bod spendid̄ it eu*er* as he gatt it. And þan̄ he vmthoght hym̄ & said̄ vnto hym̄ selfe; "I spend all̄ my wynnyng of my meatt & my drynk & can̄ not safe a peny,
12 þuf all̄ I take a shelyng for a shavyng, and when̄ I tuke bod a peny for a shavyng, I couthe wele spar som̄ sylu*er* eu*er*-ilk day, & now I can̄ not so, for here I may not get my lyfelod̄." And he gatt his gere to-gedur & went agayn̄ vnto þe toder cetie & right
16 not in his purs.

CCCCXLIX.

Ludus debet esse honestus.

When̄ Altibiades Socrasticus was *with* ane eame of his & lernyd̄ þe vij scians lib*er*all̄, his[1] eame gaff a tromper a trompe þat
20 is callid̄ Tibia, to thentent þat he sulde lern̄ his cossyn̄ to trompe *þerwith* & to syng *þerwith*, ffor in *þat* contre it was a com*mon̄* mynstralcy. And he sett þis trompe to his mouthe & began̄ to blaw, & it was foyste & ill̄-saverd̄ & garte hym make grete
24 chekis, & as hym̄ þoght, it deformyd̄ his face when̄ he blew *þer*in. And her̄-for̄ he keste it fra hym̄ & brak it. And be exsample of hym̄, þat he luffid it nott, he chargid̄ all̄ þe contre *þer* he dwelte afterward̄ þat þai sulde neu*er* vse *þat* mynstralcie, and so þai vsid̄
28 it neu*er* vnto þis day.

CCCCL.

Ludit miles ad taxillos cu*m* demone.

In þe Cetie of Susan̄, *with*-in þe dioces of Colan̄, *þer* was a knyght, and he was so giffen̄ vnto playing at þe dice, at nyght

[1] MS. he.

& day he was evur redie to play *with* any þat wolde com̄; and he was passand fortunat in playing & temyd many mans purs. So on̄ a nyght þe devull̄ come in a mans liknes & desyrid̄ to play *with* hym̄, & he went in-to þe howse *with* hym̄, & a grete sakett full̄ of 4 mony in his hand̄, & þai played to-gedur to þis knyght had nere-hand̄ loste all̄ þe mony þat he had̄. And þis knyght, when̄ he had loste, began̄ to wax angrie & said̄; "Þou erte þe devull̄, hope I." And þan̄ þe tod*er* said̄; "Now we hafe played enoghe, and vs bus 8 now go." And he tuke þe knyght be þe nekk & drew hym̄ oute þurgh̄ þe thakk of þe howse. And his body breste & his bowels cleuyd̄ on̄ þe sclathe stonys. And on̄ þe morn̄ his bowels was fon̄, bod what at wurthed of þe bodie cuthe neu*er* man̄ tell̄ to þis 12 day, & þai went & berid̄ his bowels.

Ludus avium in hoc *secu*lo punitur. Sup*r*a de Aue. Lupi confessoris. Supra de Amore.

CCCCLI.

Lupus puella*m* invasit. 16

We rede how on̄ a tyme a wulfe ou*er*come a damysell̄ & gatt hur be þe arm̄ in a town̄, & sho cryed̄ faste; & eu*er* when̄ sho cryed he wolde strene hur sore, & when̄ sho held̄ hur tong he sparid̄ hur. Not*with*stondyng he haylid̄ hur vnto þe wud̄ vnto a noder wulfe 20 þat had a bane stykkand̄ in his throte, and he was gretely turment *þer-with* & he gapid̄ wyde. & þe[1] damysell̄ saw þe bane stik in his throte, & sho put in hur hand̄ in his mowthe & pullid̄ it oute. And he & his felow broght hur agayn̄ vnto þe town̄ safe 24 & sownd̄, & lowtid vnto hir and went *þer* wayes. *et* c⁹.

CCCCLII.

Lupa vindicauit quantu*m* potuit.

In companye scolers on̄ a tyme had remedy & went to play þai*m*, & þai fande in þe wud a wulfe den̄; & *þer* was wulfe-whelpis 28

[1] *After* þe, j, *erased.*

þerin, bod þ*er* dam̄ was away. So one of þies scolers cut of all̄ þe fete of þe wulfe-whelpis, and when̄ þe scolers was gone þe wulfe come vnto hur den̄ and fand' hur whelpe fete cut of. & sho gat
4 oute & folowid' opon̄ þies scolers, and sho sewid' alonelie on̄ hym̄ þat did þe dede. And he was passand ferd' & clambe vp in-to a tre, and when̄ sho saw sho mot not gett hym̄, sho began̄ to skrape & grafe abowte þe rowte w*ith* hur naylis. & when̄ sho saw
8 sho mot not so com̄ to hym̄, sho cryed & gaderd' sam*en* a grete meneya of wulvis to helpe hur. And in þe mene-while þe scolers tolde men̄ in þe town̄, and þai come oute w*ith* clubbis and staffis & flayed þies wulvis[1] away, & broght þis scolar hame emyddeste of
12 þai*m* all̄. Þe wulfis folowid' þai*m* oferrom̄, bod sho alonelie come evur on̄ þai*m* & wolde not lett for þai*m* all̄, bod come rynand' in emang þai*m* & gatt þis scolar be þe nekk, & onone sho werid' hym̄. And þai fell̄ vpon̄ hur & slew hur. *et* c°.

CCCCLIII.

16 Lupor*um* more currit *et* vlulat aliquis.

Petrus de Lombardia tellis & says; "I saw ans a yong man̄ þat was born̄ in Fraunce & broght vnto he was at mans age[2], and he cuthe gang on̄ his fete & his handis as a beste and crye like
20 a wulfe."

Lupanari expositam vi*r*ginem custodiu*i*t deus. Inf*r*a de vi*r*gine.

CCCCLIV.

Luxuria multa mala facit.

24 In þe Cetie of Susace was þ*er* a wom*m*an̄ þat keste hur harte hugelie on̄ a clerk þat had fayr̄ een̄, to hafe at do w*ith* hym̄, vnto so mekull̄ at sho said' vnto hym̄; "And þou will̄ hafe at do w*ith* me all̄ my gude sal be thyne." And he excusid' hym̄ & wolde nott.
28 And sho saw þat & went vnto þe iustis & accusid' hym̄, & said' he

[1] MS. wufvis.
[2] Harl. MS. educatus vt more lupor*um* semp*er* ad manus *et* pedes sciuit curr*e*re atq*ue* ululare.

wold' hafe oppressid' hur. And þe iustis sente for hym̄ & dampnum[1] for lichori vnto prisoñ. And sho contynod still in hur fals syñ & luste, & gatt a stye & clam̄ vp at a hy wall to a wyndow of þe prisoñ, & clambe our & lepyd dowñ vnto hym̄ & laburd' hym̄ 4 to hafe att do with hym̄, and he wolde not grawnt vnto hur. And als tyte as sho was foñ with hym̄ þai went & tellid' þe iudgies, and þai trowid' he had bene a wyche & vsid' sorcerye, & demyd' hym̄ to be burnyd', and so he was. & whenñ his ribbys was burnyd' þat 8 menñ myght se his longis, he begañ to syng "Ave Maria," at all folke hard'. And onone one of þe wommans cussyns putt a grete colle in his mouthe & said'; "I sall putt away þi prayers." & with þat he worod' hym̄; & his bonys war berid' in þe felde 12 & did many grete meracles. And now vpoñ his grafe is þer made a wurthi kurk.

Luxuriosa mulier. Infra de muliere, iiij.

CCCCLV.

Luxuriosa mulier conceptum infantem necat. 16

We rede of a noñ of þe dioces of Colañ, and sho conseyvid' & bare a child' & whenñ it was borñ she slew it. So afterward' hur happend fall seke & was bowñ to dye, and sho shrafe hur of all hur synys outtakyñ þis syñ of þe slayng of hur childe; and þañ sho 20 dyed'. So afterward' sho apperid' vnto a cussyñ of hurs at prayed for hur, and sho bare in hur armys a burnande childe, & said'; "þis childe I conseyvid', & whenñ it was borñ I slew it. & þerfor euer I moñ bere it abowte & it is a passand' byrnand' fyre vnto me. 24 And if I had bene shrevyñ þerof I had had grace, & now I moñ hafe none for I am̄ dampnyd'."

Luxurie peccatum committunt eciam religiosi, vt hic *et* supra *et* infra diuersis locis. 28

Luxuria religiosos religionem relinquere facit. Infra de Maria, vij.

[1] *For* dampnatus est?

CCCCLVI.

Luxuriosam mulierem diabolus ad infernum portauit.

We rede of a prestis concubyne, þat whenn sho was bownn to dye
4 sho cried' opon þaim at was aboute hur with grete instans, & bad
þaim gar make hur a payr of hy bottois & putt þaim onn hur leggis
for þai war passand' necessarie vnto[1] hur, and so þai did'. And
opon þe night after þe mone shane bryght, and a knyght & his
8 servand' was rydand' in þe feldis to-gedur, and þer come a wommann
rynand' fast vnto þaim, cryand', & prayed' þaim helpe hur. & onone
þis knyght light & betaght his mann his hors, & he kennyd' þe
wommann wele enogh, & he made a cerkle abowte hymm with
12 his swerd', & tuke hur in vnto hymm; & sho had nothyng onn
bod hur sarke & þies buttois. And belife he harde a blaste of
ane vgsomm hornn at a hunter blew horrible, & huge barkyng of
hundis, and als sone as þai hard', þis wommann was passand ferde.
16 And þis knyght spirrid' hur whi sho was so ferd', & scho tellid' hymm
all; and he light & tuke þe tressis of hur hare & wappid it strayte
abowte his armm, & in his right armm he helde his swerd' drawenn.
And belife þis hunter of hell come at hand', & þann þis wommann
20 said'; "Lat me go, ffor he commys." And þis knyght held' hur
still, & þis wommann pullid' faste & wolde hafe bene away. So at
þe laste sho pullid' so faste at all hur hare braste of hur heade,
& sho rann away & þis fend' folowd' after & tuke hur, & keste hur
24 ouerthwarte behynd' hymm onn his hors at hur hede & hur armys
hang downn onn þe ta syde, & hur legis onn þe toder syde. & þus,
whenn he had his pray, he rade his ways, and be þann it was nere
day. & þis knyg[*ht*] went in þe mornyng vnto þe townn, & he
28 fand' þis wommann new dead', & he teld' all as he had sene, & shewid'
þe hare at was wappid' abowte his armm. And þai lukyd' hur head'
þer sho lay, and þai fande how all þe hare was plukkid' of
be þe rutis. And þis happend' in þe bisshopprik of Magen-
32 tyne.

[1] *After* vnto, h, *erased.*

CCCCLVII.

Luxuriosam mulierem canes dentib*us* com*m*inuerunt.

In þe dioces of Coleyn̄ þ*er* was a yong damyselł þat was rakles & lichoros. So at þe laste, af*ter* grete sekenes, hur happend' to dye, and as sho lay nakid' on̄ þe flure, cou*er*de w*ith* a shete, all̄ þe doggis of þe town̄ come sam*en* into þe howse, & drew of þe shete and pullid' hur all̄ to gobettis so þat vnnethis þe husband*is*[1] myght dyng þai*m* away. And þan̄ þai gaderd' sam*en* þe pecis of hur body & berid' it. And þe dogis come agayn̄ vnto hur grafe & skrapid' vp þe pecis agayn̄, & bate þai*m* as þai did' befor̄ in sonder, & fagh ilk one w*ith* oþ*er* als faste as þai myght, to þai had all̄ etyn̄ hur for ogh at any man̄ cuthe lett þai*m*.

Luxuria int*er* alia pe*cc*a*ta* impedit confessionem. Sup*r*a de cont*r*icione.

Luxuria *eciam* a sene difficile vincitur. S*upr*a de Andrea.

Luxurie possu*n*t adaptari ea que sup*r*a dicu*n*tur de adult*er*io, Andrea, carnis temptacione *et* fornicacione[2].

Macharij Abbatis. Macharij humilitas demone*m* confu*n*dit. S*upr*a de h*um*ilitate.

Macharius[3] de occisione culicis[4] se mordentis penitenci*am* eg*i*t. Inf*r*a de vindicta.

Macula nocet h*omin*i multipliciter[5]. Sup*r*a de debito.

Machometi. Sup*r*a de decepcione, j.

[1] *After* husbandis, þe h, *erased.*
[2] MS. *et* infra de fornicacione.
[3] MS. Macharij.
[4] MS. Harl. pulicis. MS. Arund. culicis.
[5] MS. multiplex.

CCCCLVIII.

Magdalene *pre*cib*us* filius p*ro*creatur *et* nutritur p*er* ipsam, *et* mater a morte eius m*er*itis suscitatur.

We rede ex 'Leg*enda* Lomb*ardica*' how þe Duke of Marsilie
4 & his wife þurgh techyng and p*re*chyng of Marie Magdalen war
turnyd vnto þe faith; and þai had no child, & þai p*ra*yed vnto hur
at þai myght hafe a childe. So his wife happend to be grete w*ith*
childe, and Mary Magdalen markid þai*m* bothe w*ith* þe cros, for þai
8 desyrid to see Saynt Petur þe appostell, & to be enformyd of hym;
and þe wife was grete & wolde nott lefe hur husband. So as þai
wer vppon þe se it fell a grete storme of wedur, so mekull at
þai all, & in speciall þis wom*man* w*ith* childe, war passynglie
12 trubbled & dissesid, vnto so mekull þis wom*man* was delyver
of a childe & dyed. & when þis childe was born it laytid af*ter* þe
moder papp, & wepid and made grete murnyng. And þe fad*er*
þ*er*of wepid & said vnto hym selfe; "Allas, wriche! þ*o*u desyrid
16 a childe & now þ*o*u hase loste bathe þe moder þ*er*of and þe childe."
And þe shipmen wolde hafe casten hur bodie into þe see, and hur
husband gatt grawnte of þai*m* at sho sulde be had to land, & so
sho was; & hur husband laid hur þ*er* wappid in a mantyll dead, &
20 hur childe whik in hur arm. And þan he said w*ith* grete wepyng;
"O þ*o*u Magdalene! Wold God þ*o*u had neu*er* commen vnto
Marsilie, and wold God my childe had bene born þ*er*. Bod þat
I purchasid be the, I beteche it to God & þe to kepe." And so he
24 went vnto þe shupp agayn & come vnto Rome vnto Saynt Petur,
and told hym all þe case. And Saynt Petur comforthid hym &
said vnto hym þ*a*t God was of power to turn his sorow into ioy. And
he informyd [*hym*] in þe faith, and shewid hym all þe co*nuer*sacion
28 of Criste, & þe placis of His passion; & he went agayn vnto shipp.
And after þe space of ij yere afterward he landid at þe same place
þ*er* he lefte his wyfe, and he was war of a little childe þ*er* on
þe see-bank, playing hym w*ith* little stonys, and he had grete
32 m*er*vall what it was & went þ*er*to. & onone as þe childe saw hym
& had neu*er* sene man befor, he ran vnto his moder breste, &

crepid' vnder-nethe þe mantyll & hid' hym. And when his fadur come at hym & lifte vpp þe mantyll & fand' it was a fayr, whikk childe, "O þou, Marie Magdalen!" he said', "how happy war I if my wyfe war now on life & myght go home *with* me into myne 4 awn contreth, ffor I knaw wele enogh at þou, whilk hase nurisshid' my childe, is of power to rayse my wife fro dead' to life, & þou will." And at þis wurd' þe womman was olife & rase vp, and said'; "O, þou Magdalen! þou erte of grete merett, whilk þat in my 8 childyng was medwife vnto me, & evur syne hase helpid' me in all my nedis!" And when hur husband' hard' hur speke, he was fayn & sayd'; "Wom*man*, liffis þou?" And sho answerd'; "Ya, & I hafe [*bene*] *with* þe in eu*er*ilk place *þer* þou hase bene." And 12 sho tellid' hym all & faylid' neu*er* a wurd'. And þan þai all sam*en* wente hame vnto Marsulie, *þer* awn contrey. And when þai come at home þai fell on kneis befor Marie Magdalen & thankid' hur h*er*telie, & tolde hur all how it had happend' þai*m*. 16

CCCCLIX.

Magdalena*m* ange*l*i ad celu*m* eleuant.

We rede in 'Le*genda* Lomb*ardica*' how, on a day, Marie Magdaleyn in þe vij canon howris was liftid' vp in-to þe ayre *with* angels, and *with* hur bodelie eris sho hard' glorios sangis of hevynlie 20 companys, þu[*r*]gh þe whilk eu*er*ilk day sho was fed, & wyth þe same aungels had in-to þe ayr & broght down agayn, so *þat* sho mysterd' nor desyrid' no bodelie meat. So opon a day *þer* was a solitarie preste at dwelte bod a little þine, and *with* his bodelie een he saw 24 how sho was daylie liftid' vp into þe ayr *with* angels, & *þer* holden ane howr space, & how angels *with* mery sang sett hur down agayn *þer* sho was.

CCCCLX.

Magdalena deuotos sibi ad pentitenciam adducit. 28

We rede in 'Le*genda* Lomb*ardica*' how *þer* was in Flandres a clerk þat hight Steph*an*, & he fell vnto so grete syn & folie

so þat he vsid' to do all' man*er* of folie, bod he wold' nowd*er* do nor here nothyng þat was gude. Neu*er*-þe-les he had grete deuocion vnto Marie Magdaleyn, & wurshuppid' hur day & fastid' hur evyn, and wold' go in pylg*r*amege vnto hur grafe. So on a tyme sho aperid' vnto hym in lyknes of a fayr wom*m*an, bod sho had wepyng een, and sho said' vnto hym; "Steph*a*n, whi duse þ*o*u ill' dedis agayn my gude merettis? Whi ert þ*o*u not movid' w*ith* no co*m*-punccion for þi syn? And I hafe prayed so hartlie for þe sen þ*o*u had deuocion vnto me, and þ*er*fo' rise & forthynke þe, for I will' not forsake þe to þ*o*u be recownceld'." And fro thens furth he felid' so mekull' grace yett in hym þat he forsuke þis werld', & tuke hym vnto religion & shrafe hym & did penance, & lifid' a gude life & died' a holie man. And when he dyed' Mari Magdaleyn was sene at his dying, & had his sawle vnto hevyn in ane angell' lyknes.

Magistro est exhibenda reu*e*rencia. Infra de peticione.

Mag*ist*ro possu*n*t adaptari que dicu*n*tur de doctor*e* *et* p*re*dicatore.

Magus multa signa facit. Inf*r*a de Simone Mago.

Magus arte sua multos decipit. S*upr*a de decepcione.

CCCCLXI.

Mansuetus homo ab om*n*ib*us* diligitur.

We rede in þe Cronicles how Titus þe Emp*er*our was full' of all' vertues, to so mekull' he was callid' þe delitis of all' mans kynd'; and þai þatt war co*n*victe of co*n*iuracion, he tuke þai*m*[1] to familiarite & forgaff þai*m*, & he wolde deny nothyng to no man þat askid' hym, becauce he wolde at no man went hevylie fro hym, & þat day hym thoght was loste at he gaff no thyng on.

Mansuetus iniurias remittit. Inf*r*a de paciencia, ij.

Malicia sac*er*dotis no*n* polluit sacramentu*m*. Inf*r*a de sac*er*dote, ij.

[1] *After* þai*m*, toke, *erased.*

Malicia societatis nocet eciam bonis. Infra de societate, i *et* iij.

Malicia mulieris multa mala facit. Infra de muliere, ix *et* x. 4

Malicia mulieris quandoque in caput suum reuertitur. Infra de muliere.

CCCCLXII.

Maria deuotis sibi eciam honorem mundi procurat.

We rede in 'Our Ladie Meracles' how som tyme þer was a noble 8 knyght of Kurkby þat was deuowte vnto our Ladie, and on a tyme as he went vnto þe were, he went in-to ane abbay þat was fowndid of our Ladie & was in his way, & þer he hard mes. And when ilk mes was done after oþer, & he for wurshup of our Ladie wold not 12 go or he had hard þaim all, at þe laste he wente furth of þis abbay & hastid hym vnto þis turnament. He mett meneya command fro þe turnament, & all was done; þai said at he had foghten manlelie in þe batell & born hym passand wele. And þai stude still vnto 16 all come aboute, & ilk man with a hale voyce commendid & said he had foghten wurthelie. And þer come som & offerd þaim vnto hym & said þat he had taken þaim prisoners in þe batell. So þe man was discrete and purseyvid how our Ladie had rewardid hym, 20 & he gaff vp all werldlie þingis & servid hur Son & hur euer after whils he liffid.

CCCCLXIII.

Maria incarceratos liberat.

We rede in hur 'Meracles' how þer was a wedow þat had 24 no childe bod a son, whilk þat sho luffid passandlie. So on a tyme hym happynd to be taken with his enmys and putt in prison, and his moder was passand devowte vnto our Ladie & made hur prayers hertlie vnto hur for hur son. And so sho saw at it profettid nott, 28 & sho wente vnto þe kurk þer our Ladie was berid, and þer was a

fayr ymage of our Ladie *with* hur Son opon hur kne, and be hur one sho sett hur down on hur kneis & said' vnto our Ladie on þis man*er* of wyse; "Thow blissid' Ladie! I hafe ofte p*r*ayed vnto
4 þe for my son, & þ*o*u hase not hard' me, & þ*er*for as my son is takyn fro me, so sall I take þi Son fro the, & kepe hym in wed for my son." & sho tuke away þe ymage of our Ladie Son þat satt on hur kne & had it home, & wappid' it in a clene shete,
8 and putt it in hur arke & lokkid' it, & was ioyfull & trowid' sho had a gude wed for hur son. And on þe night aft*er*, our Ladie apperid' vnto þe yong man and lowsid' his fetters, & oppend' hym þe p*r*ison dure & lete hym furth & sent hym vnto his moder,
12 and bad hym say vnto his moder þat sho suld' bryng hur hur Son[1] agayn for sho had sent hur hurs. And þis yong man come vnto his moder & tellid' hur all how our Ladie had delyuerd' hym. And sho was passand' fayn, & bar agayn þe ymage-childe vnto þe kurk
16 and said, "Blissid' Ladie, I thank þe at þ*o*u hase giffen me my son agayn, & behold, lo, I bryng þe thyne agayn."

CCCCLXIV.

Maria deuotos sibi a morte lib*er*at.

We rede in hur 'M*er*acles' how som tyme þ*er* was a thefe, & he
20 had a grete deuocion vnto our Ladie, & said' hur salutacion oft vnto hur. So at þe laste he was takyn w*ith* thift & hanged, and our Ladie come & held' hym vp iij dayes, hur awn handis, so þat he felid' no sare. So þai þat hanged' hym happend' be cace
24 to com by hym away, & fand' hym mery and liffand, and þai trowed' he had' not bene wele hanged. & þai wer avysid' to hafe stykkid' hym w*ith* a swerd' as he hang, and as þai wold' hafe stryken hym, our Lady putt it away w*ith* hur hand, so at þai
28 noyed hym noght. And he told' þai*m* how our Ladie helpid' hym, & þai tuke hym down & lete hym. & he went vnto ane abbay & þ*er* servid' our Ladie ewhils he liffid'.

[1] MS. Sons.

CCCCLXV.

Marie virginis horas deuote dicentes per ipsam a miserijs seculi liberantur.

We rede in hur 'Meracles' how *þer* was a devowte clerk, and euer-ilk day he wolde say deuotelie þe howris of our Ladye. So his fadur & his moder dyed, and he was *þer* heir & had a grete heritage. So he was compellid & cownceld be his frendis to take hym a wyfe, and so he did. & on þe day at he was wed, as he went hamward fro þe kurk, *þer* was ane abbay of our Ladie in his way, & he had forgetten to say his howris & went into þe abbay to say *þaim*, & sett hym down on his kneis befor owr Ladie & said *þaim*. And sodanlie our Ladie spak to hym & said; "O, þou fule, & vnwise clerk! Whi forsakis þou me, þi best frend[1], & takis a noder spowse?" And *with* þis wurdis he was gretlie compuncte & went hame & made a nend of his weddyng. & att evyn he lefte his wife & all his lifelod, & went vnto þe abbay & made hym a monke, & servid God & our Ladie all his life. *et c*[9].

Marie placet missa de eadem[2] dicta. Infra Thome martiris, v.

CCCCLXVI.

Marie se commendans ab incendio liberatur.

We rede in hur 'Meracles' of a man & a womman þat wunte nere þe cetie of Lugdun, abowte þe yere of our Lord M. C., & þai had no childe bod a doghter. & þai marid hur *with* a yong man, & þai helde hym in *þer* howse, & þe moder luffid hym als wele as sho did hur awn doghter. And kurste tongis said þat sho luffid hym not alonelie for hur doghter sake, bod rather becauce sho lete hym lig by hur in-stede of hur doghter, & sho hard tell *þeroff* & was ferd þat sklanderd sulde rise of hur betwix hym & hur, and

[1] MS. frendis. [2] MS. eo.

privalie scho slew hym̄ whem̄ hur husband̄ & hur doght*er* war
away, & layd̄ hym̄ in hur doght*er* bed. So in þe mornyng, as þai
satt at den*er* sho bad hur[1] doght*er* go wakym̄ hur husband̄, & byd̄
4 hym̄ rise. And sho went & fand̄ hym̄ dead̄, & cryed̄, and sho
& þe moder made bathe mekull̄ sorow; neu*er*-þe-les sho forthoght
hur þ*er*of, & wente vnto þe preste & shrafe hur, & tolde hym̄ all̄
how sho had done. So afterward̄ þis wom*m*an̄ & þis preste fell̄ at
8 debate, and he disclanderd̄ hur & tolde hur cownce ll̄, & vpbrayed
hur þ*er*wi*th*. And whem̄ it come to knowlege of þe yong man̄
fathir & his moder, thai garte take hur & bryng hur befor̄ a iustis,
& þ*er* sho was demyd to be byrnyd̄. And scho wepyd̄ & betuke hur
12 vnto our Ladie. And whem̄ þe fyre was kyndled̄ abowte hur, sho
stude still̄ vnhurte, and hur enmys kyndled þe fire ner hur & it
p*r*ofetid̄ þai*m* noght. So þai tuke fork*is* & stowris & thruste hur
down̄ wi*th*, & it stedid̄ þai*m* of noght. And þan̄ þe iustis had
16 grete m*er*vell̄ & beheld̄ hur graythlie, & he cuthe se no takym̄
of burnyng on̄ hur, bod alonelie wowndis þat sho had wi*th* þe
fork*is* & þe stowris. So sho was takym̄ furth̄ & led hame, & balmyd
& refresshid̄, and wi*th*-in iij dayis after sho, p*er*seu*er*and in grete
20 lovyng*is* of our Ladie, gaff vp hur gaste, and passid̄ vnto Almighti
God̄.

CCCCLXVII.

Maria ad se co*n*fugientes deo reconsiliat.

We rede in hur 'Meracles,' þ*a*t aboute þe yere of our̄ Lord̄
24 CCC vij[2], in þe land̄ of Cecilie, [*was*] one þat hight Theophil, at
was chauncelur vnto a bisshopp̄, & was wise & gracious. So on̄
a tyme he was putt oute of his offes, and her̄-for̄ he fell̄ in a grete
sorow & a dispayr. And so hym̄ happend speke wi*th* þe devull̄,
28 and be com*m*and̄ of hym̄ he forsuke Criste & His moder, & he
renownced̄ his faithe, and herefor̄ he made hym̄ a cyrographatt
wretten̄, & selid̄ it wi*th* his awn̄ ryng. And whem̄ it was selid̄ he
delyverd̄ it vnto þe devull̄, and band̄ hym̄ to do hym̄ s*er*ves whils
32 he liffid̄. So wi*th*-in a while after, be p*ro*curyng of þe fend̄, he was

[1] MS. our. [2] Lat. MSS. xxxvij.

restoriđ agayn̄ vnto his offes. So after hym̄ forthoght, and callid̄ opon̄ our Ladie, & made his prayer vnto hur; & sho apperid̄ vnto hym and blamyd̄ hym̄ for þat at he had done. And be hur commandmend [*he*] forsuke þe devull̄ and tuke hym̄ vnto God & our 4 Ladie, and he was broght befor̄ a iustis. And þe devull̄ shewid̄ þis cirographatt, and our Ladie tuke it fro hym̄ & laid̄ it on̄ Theophill̄ breste, þer he was slepand̄. And when̄ he wakid̄ he fand̄ it, & was passand fayn̄ þer-of, and evyn̄ opynlie, befor̄ þe 8 bisshopp̄ & all̄ þe peple, he stude vpp & confessid̄ hym̄. And all̄ men̄ had grete mervayle þer-off, & he did his penans þat was ioyned hym̄ þerfor̄, & with-in a while after he decesid̄ & made a gude endyng. 12

Marie salutacio causa est miraculi post[1] mortem. Supra de annunciacione dominica.

Maria protegit a combustione. Supra de eukaristia.

Maria liberat de infamia. Supra de infamia, ij, *et* de 16 abbatissa, j.

Maria ordinem predicatorum attulit. Supra Dominici, iij.

Maria deuotis sibi in necessitate adiuvat. Supra de 20 familiaritate.

Maria horas de se dicentibus apparet in morte. Supra de horis, ij.

Maria consolatur suos. Supra de consolacione. 24

CCCCLXVIII.

Maria officium seruitorum suorum eis absentibus implet.

Som tyme þer was a non̄ þat hight Betres, a passand fayr wommañ, & sho was sacristañ of þe kurk̄ and sho had grete 28 deuocion̄ vnto our Ladie; and oft sithis men̄ desirid̄ hur to syn̄.

[1] *After* post, p, *erased.*

So at þe laste sho co*n*sentid' vnto a clerk at go away w*ith* hym̄ whem̄ complym̄ was done, and or sho yode sho went vnto ane altar of our Ladie & said' vnto hur; "Lady, as I hafe bene deuoute vnto
4 þe, now I resigne vnto þe þies keyis, for I may no langer susteym̄ þe temptacion of my flessh." & sho laid' þe keyis om̄ þe altar & went hur wayes vnto þe clerk. And whem̄ he had defowlid' hur, w*ith*-in a few dayes he lefte hur & went away; & sho had nothyng
8 at liff om̄ & thoght shame to gang home agaym̄ vnto hur clostre, and sho fell to be a com*m*om̄ woman̄. And whem̄ sho had liffid' in þ*at* vice xv yere, om̄ a day sho come vnto þe nonrie yate, & askid' þe porter if he knew evur a nom̄ in þ*at* place þ*at* hight Betres, þ*at*
12 was sacristan̄ & keper of þe kurk. And he said' he knew hur om̄ þe beste wyse, and said' sho was a wurthi wom*m*an̄ & a halie of barn̄ little, "& eu*er* hase kepud hur clene & in gude name." And sho vnderstode not þe wurdis of þis man̄, & went hur wayis. And our
16 Lady apperid' vnto hur & said'; "Behold'! I hafe fulfillid' þine offes þis xv yere, and þ*er*for turn̄ agaym̄ now into þi place & be agaym̄ in þine offes as þou was, & shryfe þe & do þi penance, for þ*er* is no creatur her at knowis þi truspas, for I hafe eu*er* bene for
20 the in þi clothyng & in þine abbett." And onone sho was in hur abbett & went in & shrafe hur & did her penance, and told' all þ*at* was happend' vnto hur.

CCCCLXIX.

Marie salutacio fantasma disp*ar*ere facit *et* demone*m* fugat.

24

We rede how þ*at* þe fend' oft sithis in liknes of a gude angell apperid' vnto ane ancres. So at þe laste he told' hur þ*at* he come to comfurth hur, and sho had a grete comfurth þ*er*of, & told'
28 hur confessur of his apperans. & he was a gude man̄ & bad hur, whem̄ he come agaym̄, þ*at* sho sulde [*bid him*] [1] shew vnto hur our Ladie, Saynt Marie; and if he did so þ*at* onone as sho saw hur sho sulde say, "Ave Maria." And þe next tyme he come agaym̄ sho
32 desirid' hym̄ þ*at* sho mot se our Ladie, and he said' it nedid not, ffor it suffisid' vnto hur his p*re*sens. And eu*er* sho desyrid' hym̄ more

[1] Harl. MS. 'Dic ei vt ostendat t*ib*i beatam Maria*m*.'

& moꝛ at sho mot se ouꝛ Ladie. So oñ a tyme þis fend formydꝫ hym̃ selfe in lyknes of a fayr wom*man*ñ, and apperidꝫ vnto hur. And onone as sho saw hur, sho felł oñ kneis beforꝛ hur and saidꝫ; "Ave Maria." And onone sho dispayridꝫ away as a fantasie. 4 Hec valet ad decepc*ione*m demonis.

So fure it oñ a tyme þe Devułł aperidꝫ oft sithis vnto ane he*r*mett in lyknes of a mañ of law, so a nod*er* wise mañ cownceldꝫ hym̃ þ*at* whenñ at he come, he suldꝫ say his Ave Maria; and so he didꝫ 8 & þe fendꝫ flow away in liknes of a whorle-wyndꝫ & gnaystidꝫ his tethe, & waridꝫ hym̃ þat taght hym̃ to say it.

CCCCLXX.

Marie salutacio imm*i*ttit timor*em* *et* malu*m* cogitatu*m* emittit. 12

Som̃ tyme a noñ, tempidꝫ for luff of a yong mañ, woldꝫ hafe gane into þe werldꝫ, and sho mot not gett oute bod if sho had went þurgh þe kurk. And so as sho went þurgh þe kurk sho[1] set hur downñ beforꝛ our Ladie, as sho was wunt to doo, & lowtidꝫ downñ & saidꝫ hur 16 Ave Mar*ia*. And sodanlie þ*er* come oñ hur so grete a drede þ*at* sho mot no ferrer go furth; and so it happendꝫ oft sithes w*ith* hur. And at þe laste sho was tempidꝫ w*ith* so grete temptacioñ, to so mekułł at sho thoght at sho suldꝫ pas furthe by our Ladie 20 & nothyng lowte vnto hur, nor at sho woldꝫ not say hur Ave Maria. And þis done þe devułł tuke a power in hur, and gaff hur a hardynes to go oute of hur ordur w*ith*, & þus oñ a tyme sho went hur wayes & fulfillidꝫ þe luste of hur flessh. 24

CCCCLXXI.

Marie ymago infeccionem aeris fugat.

Saynt Gregoꝛ, whenñ þat he was pope, agayñ þe infeccioñ of þe ayre þat was cauce in Rome of grete deadꝫ & mortalitie[2], he garte make solempne p*r*ocessions: and ane ymage of ouꝛ Ladie þat Saynt 28

[1] MS. & set. [2] MS. *inserts* and *here*.

Luke had payntid', evyn afte*r* þe lyknes of our Ladie, he garte bere befor þe p*r*ocession. And onone þis infeccion of þe ayr vanysshid' away and fled fra þe ymage, and a grete reste & a quietnes come. 4 And abown, þe aungell in þe ayr enence þe ymage sang; "Regina celi letare, All*eluia*! Quia que*m* me*r*uisti portare, All*eluia*! Resurrexit sicut dixit, All*eluia*!" And onone Saynt Gregur & his felashupp addid þe*r*to & sang; "Ora p*ro* nobis Deu*m*, All*eluia*!"

8 Marini qui ecia*m* Marine d*icitur*. S*upr*a de accusac*ione*, iij.

CCCCLXXII.

Marthe corpus p*er* d*omin*um sepelitur.

We rede in 'Leg*enda* Lomb*ardica*' þat [*when*] Saynt Martha was 12 dead' at Clarascon[1], apon þe day afterward' at Pictagoras[2] our Lord' apperid' vnto Saynt Francon[3], þe bisshopp, as he was at mes and afte*r* þe epistull was fallen on slepe in his chayr, and said' vnto hym; "My welebeluffid' Franco[4]! Ryse tite & folow me!" And 16 so he did'; and sodanlie þai come vnto Therascon bothe to-gedur, and þai sang aboute þe bodie of Saynt Martha, & all þ*at* was abowte ansswerd' þai*m*. And þus þai did' all þe offes, & layd' hur in hur grafe. And at Pictagoras, when all þe sang afte*r* þe 20 epistull was done, & þe dekyn suld' go rede þe gospell & take þe blissyng of þe bisshopp, he was on slepe. And þe dekyn went to hym & wakend' hym, and þan he said'; "Brethir, whi wakkend' ye me? For our Lord' Iesu Criste had led me vnto þe bodie of Martha 24 his hoste, & he & I hase berid' hur. And þ*er*for send faste thedur for to feche vs our gold' ryng & our glovis, þ*at* we hafe lefte þ*er*, whilk þat I betuke vnto þe sacristan when we putt hur in hur grafe. And becauce ye callid' me so tyte or þe mes was done, 28 þ*er*for I hafe lefte þai*m* behynd' me." And þai sent a messanger onon & fand' all as þe bissl opp said', bothe þe ryng & þe gluvis, & broght þai*m* home. And in tokyn here-of þe sacristan kepid' þe ta glufe, & so þai hafe it yitt for a relikk.

[1] Harl. MS. Tharasconem.
[2] Latin MSS. Petragoricas.
[3] Harl. MS. b*eato* Frontoni Ep*iscopo*.
[4] Harl. MS. "Dulce mi Fronto!"

CCCCLXXIII.

Martini, Episcopi *et* Confessoris.

Seuerus[1] in his 'Dialoggis' tellis how on a ffestiuall day a pure nakid man folowid Saynt Martyn vnto þe kurk-ward, and he commandyd his archedekyn to garr hym be cledd, and he lachid 4 þerin. And Saynt Martyn saw þat, & went in-to his secretorie & doffid his cote & gaff it vnto þis pure man, and bad hym go faste his wayis þerwith. And þan þe archdekyn desyrid at he wold go to mes, & he, spekand of hym selfe, said þat he mot not go to mes 8 vnto þis pure man was cled. And so in a tene þis archdekyn went in-to þe markett & boght a sary old cote for vd, & broght it vnto Saynt Martyn & said he cuthe not fynd þis old pure man. And Saynt Martyn bad hym giff hym þe clothe, & þe pure man 12 suld nott want itt. And in a tene he threw it vnto hym, and he tuke it & went privalie & gatt it on hym, & þe slevis þerof come bod vnto his elbow, & þe lenthe þerof was bod vnto his kne; and so he went vnto mes. And as he was att mes, a byrnyng globe 16 aperid abown his head, whilk þat many folk saw, and for þat he was callid Par Apostolis, Evyn vnto þe Apostels. And vnto þis meracle addid maister Iohn Beleth, and says þat when he was at mes and sulde lifte, as þe vse is, his lyn slevis slafe bakk, & his 20 armys was bod small, and þe slevis of þe olde cote come bod vnto his elbow, and so when he liftid his armys war bare. And þan a mervalos wrethe of golde & precious stonys was sene aboute his armys, þat coverd his armys vnto his elbow. 24

Martinus eciam inuitis beneficia prestitit. Supra de invitis[2].

CCCCLXXIV.

Martini sepulture interfuit Ambrosius.

Opon þe same day at Saynt Martyn decesid, Saynt Ambros þe 28 bisshopp was att mes at þe cetie of Mediolan, and as he lenyd on

[1] MS. Severius. [2] MS. inimicis.

þe altar, betwix þe prophesie & þe epistull, he fell on slepe; and þer was none at durste wakyn hym. And þe subdekyn sulde go rede þe pistell, & he durst not go or þe bisshop assignedˇ hym. 4 And so þai stude þe space of ij or iij howris abydandˇ hym. So at þe laste one of þaim wakendˇ hym & saidˇ þe peple recedidˇ away, and desyridˇ hym to command [1] þe dekyn to rede þe epistill. And þan he saidˇ; "Brether, be not trubledˇ, ffor my bruther Martyn is 8 passidˇ vnto God and I didˇ þe obseruance at his beryall. & becauce ye wakendˇ me so sone I hafe lefte þe laste colett vnsaidˇ." And þan þai notidˇ þe day & þe howr, and þai fandˇ at Saynt Martyn was decesidˇ þe same tyme, & passid vnto Goddˇ.

CCCCLXXV.

12 Martirium sustinent aliqui ex magno fervore.

Saynt Ambrose tellis how on a tyme when a grete multitude of cristenmen war drawen vnto martirdom, þer come a mayden of hur fre liste with a hertelie desyre vnto þaim for to be slayn 16 with þaim. And þan a ryche man þat was a paynom spak vnto hur & saidˇ; "Wommanˇ, whedur rynys þou so faste?" And sho ansswerdˇ agayn & saydˇ; "I go vnto my frendˇ þat hase biddin me with oþer vnto þe weddyng þer grete daynttys er." And so 20 he vmthoght hym at sho callidˇ Criste hur frendˇ, and at she ran to be martyrdˇ, & trowidˇ sho had bene a fule & skornyd hur, & saidˇ; "Say vnto þi frendˇ at sendˇ me ane of his rosis." And so sho was martirdˇ emang oþer. & als sone as sho was dede and 24 fallyn down, a fayr chyldˇ come vnto hym with a white copp full of rosis þat saverdˇ passandˇ wele, & toldˇ hym at þe wommanˇ frendˇ þat was passidˇ sent hym som of his rosis as he hadˇ askidˇ. & he sett þaim down & onone he was vanysshidˇ away. And þis man 28 was passandˇ ferdˇ & compuncte, for als mekull as it was not rose tyme; and he vmthoght hym at God of cristen men had callidˇ hym vnto martyrdom. And evyn furth-with he went vnto þe place of þe martyrdom and saidˇ he was a cristen man. & onone

[1] MS. commandid.

he was hedid' & cristend' in his awn blude, & broght vnto þe rosary of paradyce.

Mater tenere diligit filium suum. Infra de morte, ij [1], *et* de visitacione, ij [2].

CCCCLXXVI.

Matrimonium contrahi debet magis inter personas bonarum condicionum quam diuitum.

Iustinus tellis how on a tyme a man askid' cownceil at Theristides [3] of Athenys wheþer [4] hym was bettir giff his doghter vnto a pure man, or to a riche man. And he ansswerd' agayn & said'; "I hafe levur þe money of þe man þan money be boght vnto þe man."

Matrimonio debet accipi vxor prudens magis quam diues. Infra de vxore.

CCCCLXXVII.

Matrimonio plus queritur substancia frequenter quam persona.

Agellius tellis how þat Caton som tyme had a doghter, and when hur furst husband was dead' sho come & askid' hur fader whi he wold' not make hur to hafe a noder husband'. And he ansswerd' hur agayn & said'; "For I can not fynde a man bod he wolde titter hafe þi gudis þan þi selfe."

CCCCLXXVIII.

Matrimonialis coniunccio periculosa est.

Valerius tellis how on a tyme a yong man come vnto Socrates & askid' hym cownceil, whether hym was bettir wed hym a wife or nay. And he ansswerd' hym agayn & sayd'; "Ather of þaim

[1] MS. iij.
[2] MS. j.
[3] Harl. MS. Thimistidem.
[4] Vtrum filiam suam pauperi sed ornato, uel locupleti sed parum probato collocaret.

is a grete penance to do, for & þou be not wed', þou may happely syn in fornicacion, or in avowtrie, or els be ill defamyd' & sklandred' & neuer be at no certantie with þi selfe. And if þou be wed' þou
4 may happen wed' a shrew at will be þi maister, and' þou bus be ferd' for hur frendis, & euer be besy & labur, & ofte in stryfe and' debate, & suffer many grete wurd' & say nothyng agayn, & hafe a snowryng cowntenance, & happelie bryng vp oþer mens childer. & if þou do
8 nott wele to þi wyfe þou sall be bostid' with hur frendis, & þus þou sall euer liff in trubble & in dissese."

CCCCLXXIX.

Matrimonialis coniunccio tediosa est.

Theofrastus þe philosophur sayd', a wommann is owder fayr
12 or fowle, and if sho be fayr onone sho sall be luffid' & desyrid' to be had, and if sho be fowle sho will desyre to be had. And þerfor it is hard' to kepe þat at many men desyris, and it is hevie to hafe þat in welde þat no man dedengnys to hafe.

16 Mediatrix mulier. Infra de muliere.

Medicorum iudicia de infirmis non semper eveniunt. Supra de Basilio.

Medicus proprietarius monachus in sterquilinio sepe-
20 litur. Infra de proprietate, ij.

Medicus debet infirmis ea que sunt salutis sue proponere. Infra de predestinacione.

Meditacio inferni penitentem corporaliter extenuat,
24 *et* meditacio paradisi exhilarat[1]. Supra de apostasia.

CCCCLXXX.

Memoriam sui acquirunt aliqui per aliqua facta interdum eciam mala[2].

28 Valerius tellis & says how þat, som tyme[3], certayn folk, for to assecute euerlastand' memorie, dowtis not for to do grete

[1] MS. exhillarat.
[2] So Harl. MS. The translator's heading is incomplete.
[3] MS. *adds* som while *here*.

trispas, whase namys he said' þat he kennyd' nott. So þ*er* was a man þat spirrid' Ermodeus how clere he might be had'[1]; he ansswerd' agayn & said', þat & he slew any wurthi man, it sul'd' turn hym vnto grete[2] glorie. And so he slew one þat hight Philipp, and he was taken & putt to dead' þ*er*for. And aft*er*-ward it was fon þat he did' it be com*m*andment of þe Dyan of Ephesie[3], for sho wolde hafe burnyd' þe temple. *et* c⁹.

CCCCLXXXI.

Memoria mulieris in corde viri remanere no*n* debet.

We rede in 'Vitis P*atrum*' how þat a noble wom*man*, ane olde wyfe[4], come vnto ane abbot þat hight Arsenius, to se hym, & he p*r*ayed þe bisshop at sho sul'd' not se hym, & he wold' not g*r*aunt þ*er*to. So sho come vnto his cell dure, & fand' hym þ*er*-att, & fell down on hir kneis aforn hym. & he w*ith* grete dedeyng tuke hur vpp and said' vnto hur; "And þ*o*u will se my face, se itt now." And sho for shame durst not luke vpon hym, bod sho went away & prayed' hym to p*r*ay for hur vnto God', & hafe hur in his mynde always. And he said', nay, he wold' nott, he sulde p*r*ay God' to do away þe mynd' of hur oute of his harte. And when sho hard þis, sho was gretelie trubbled', and went in-to þe cetie & fell into þe axis. And when þe bisshop come to vyssit hur, sho said' vnto hym; "I am so hevie þat I mon dy." & þe bisshopp ansswer[*d*] hur agayn & said'; "Knowis þ*o*u not at þ*o*u ert a wom*man*? And þe devull tempis men w*ith* wom*men*, & speciall haly men. And þ*er*for yone man said' vnto the as he did'. Bod þuf all he said' so, yit he prayis for þi saule." And so he comfurthid' hur and sho wente home vnto hur awn place. *et* c⁹.

Memoria mortis est m*u*ltum vtilis. Sup*r*a de conu*er*sione, iiij, et de confessore, v, *et* infra de morte.

Memorie labiles[5] su*n*t aliqui. Infr*a* de muliere, iiij.

[1] Lat. MSS. q*uo* mo*do* subito clarus poss*et* h*aber*i.

[2] MS. *repeats* grete.

[3] Harl. MS. Sic eciam inuentu*m* est, q*uo*d Diane Ephesei sic templu*m* incend*ere* uellet, ut op*ere* pulch*er*rimo consu*m*pto nome*n* suu*m* p*er* totu*m* orbe*m* innotesce*r*et.

[4] Lat. MSS. Matrona qued*am* nobil*is et* senex.

[5] MS. labilis.

CCCCLXXXII.

Mendaciu*m* ecia*m* corporalit*er* nocet.

We read' in 'Legend*a* Lomb*ardica*' how Iulius & Iulianus wer brether, and þai bygid' a kurk, and be com*m*andment of þe
4 Emp*er*our Theodoce, all þ*at* evur come by þai*m* þai wold' gar þai*m* abyde, & helpe þai*m*. So þ*er* happend' a meneya com̄ þ*er*-away [*with*] a carte, & þai laid' ane of þ*er* felows in þe carte, & coverd' hym̄ w*ith* a clothe as he had bene dead'. And when̄ þai come be
8 þis werke, þies ij saynttis bad þai*m* abide w*ith* þ*er* carte & helpe þai*m*, and þai said' þai had in þ*er* carte a dead man̄ & þ*er*for̄ þai had nede at haste þai*m* away. And þe sayntis ansswerd' þai*m* & said'; "Whi lie ye? Go your wais, & as ye say so be it vnto
12 you." And when̄ þai war passid', þai callid' vppon̄ þ*er* felow and þai fand' hym̄ starke dead'. And fro þens furth̄ þ*er* was nane at come þ*er*-away at durst ans make a le vnto þies sayntis. *et* c^o^.

CCCCLXXXIII.

Mendacium aliquib*us* temporalit*er* nocet.

16 Ex 'Leg*enda* Lomb*ardica*' we rede how þat a grete aduocatt of þe Ceustus ordur was made a monk, & he went oft sithis for to defend cawsis of þe abbott, & eu*er* he was casten̄ & had þe war. And þe abbott & þe monkis wax wrathe w*ith* hym̄ & said' vnto
20 hym̄; "How is it at þ*o*u fallis alway in our cawsis, and whils þ*o*u was in þe werld' þ*o*u p*re*vaylid' alway in oþ*er* mens cawsis?" And he ansswerd' þai*m* agayn̄ & said'; "While I was secular I was not ferd' to lie, ffor oft sythes be my fraudis & be my lesyngis I ou*er*-
24 come myne adu*er*saries. And now becauce I dar say no þing bod treuth̄, it happens me þe contrarie." And so he was com-*m*awndid' vnto his cloystur.

Mentiri no*n* debet religiosus. Infra de religione.

28 Mendaciu*m* eciam punitur in p*re*senti. Infra de p*er*iurio *et* de paup*er*tate.

CCCCLXXXIV.

Mercator*um*[1] vita amota[2] co*m*putacione, a multis approbatur.

We rede in 'Libro de Dono Timoris,' how ane Erle of Pictauence cled hym̃ dyu*ers* tymys in pure mans clothyng whils he had sene 4 all̃ man*er* of craftis & offes. And whem̃ he had serchid' all̃ þies, he said' at þe m*er*chand' crafte war þe beste crafte þat he fand', & þe beste offes, war not a thyng war, þat is[3] to say, cowntyng & rekynyng in þe end'. For, he said', at evym̃ whem̃ þai come home 8 þai made rekkenyng of þe leste peny at þai reseyvid', and at þai expu*n*did', and he þat made not a gude rekynyng was castem̃ in p*ri*som̃ & holdem̃ þ*er*.

CCCCLXXXV.

Mercatores in empcione *et* vendicione frequen*ter* me*n*ciu*n*tur vt lucrentur. 12

Cesarius tellis of ij cetisens of Colaym̃ confessid' þai*m* of ij man*ers* of syns, & þe tane was leyng & þe toder manesweryng. And þai tolde þe preste þat w*ith*-outem̃ þies ij þai myght nowder by nor 16 sell̃. And þe p*r*este told' þai*m* at þies was grete synnys, bod he bad þai*m* vse þai*m* om̃ þis man*er* of wyse; "Furste lofe y*our* gude as ye will̃ giff it, and it sall̃ be wele w*ith* you, I warand'." And þai p*ro*mysid' hym̃ þai sulde so doo þ*at* yere. Bod be lettyng 20 of þe devull̃ þat yere þai wan̄ no thyng, and at þe yere end' þai come vnto þe preste & tolde hym̃. And þe p*r*este told' þai*m* at it was bod a temptacion̄ of þe fende, & bad þai*m* trow hym̃; bod he said', "Feste it faste in your mynde, and þink at ye will̃ kepe hit 24 fro hens forwhard', and it sall̃ be wele enogh w*ith* you." And so þai did', and w*ith* a few yeris þai war passand' riche men̄.

Mercator de bonis suis *et* no*n* de alienis debet m*er*cari. S*upr*a de abb*a*te. 28

[1] MS. Marcatorum. [2] MS. amota. [3] MS. is.

Mercator[1] vicium rei non debet celare. Infra de negociacione.

CCCCLXXXVI.

Mensura semper debet esse iusta.

4 Cesarius tellis how in þe bisshopprik in Colan̄ som tyme þer was a wedow at was a brewster, & vsid' to sell̄ ale, & fyre happend' in þe town̄ & byrnyd a grete dele þeroff. And when̄ sho saw it come nere hur howse, sho wold' nothyng remow furth̄ of hur 8 howse, bod tuke hur mettis & hur messurs at sho fillid' ale with, and sett þaim at hur dure with-oute, & said'; "O, þou rightwus & merciful̄ God! If I hafe rightwuslie & trewlie mesurd' with thies mesurs to þaim at I selde ale to, I beseke ye at þis tyme to 12 behalde my myster, and at þou wolde vuchesafe to spare me and my hows & my howsold' þat is þer-in. And if I hafe with þies messurs messurd' wrang, or disseyvid' any creatur, þan̄, Lord', I will̄ at my howse be burnyd & all̄ þe gudis at I hafe." Lo! þis 16 was a mervalos faythe of þis wommaň! And yit was þe mercie of God mor̄ mervalos, ffor when̄ þe fire come at hur howse, at all̄ folk saw & had grete wonder þeroff, as God[2] wold', þe fflawme at had burnyd' all̄ þe town̄-end to thedir sesid', & wold' burn̄ no maner of 20 þing of [*hur*] howse, nowder thak nor tymmer. & yit not-withstandyng, all̄ þe howse semyd' clene our with fire as it had burnyd', & yit was it nothyng hurte with þe fyre, nor no gude of hurris þat was þerin. And þe fire sesid' & burnyd' no ferrer, þat a hondreth̄ 24 men̄ cuthe not sease befor̄. And here-by hur neghburs vnderstude þat hur messurs warr gude & trew. *et* c⁹.

CCCCLXXXVII.

Meretrix. Mulier accusat quos ad peccatum trahere non potest.

28 Cesarius tellis how som̄ tyme þer was a common̄ wommaň þat was fayr, and sho folowid' a grete lord' fro town̄ to town̄, for þe lordis men̄ synnyd' with hur euer when̄ þaim liste, and þe lord'

[1] MS. marcator. [2] MS. gold.

wiste not. & at þe laste þe lord' *pre*ste accusid' hur vnto þe lord', & þe lord' garte call hur befor hym, & sho denyed itt and accusid' þis *pre*ste, & said' he co*m*plenyd' on hur becauce sho wold' not consent vnto hym, and þis sho oblisshid' hur to prufe. So at 4 þe laste sho fenyd' hur contrite, & come vnto þis same *pre*ste & shrafe hur. And in þe end' of hur confession sho said' þat sho was so tempid' *with* his luff þat bod if sho had itt sho sulde sla hur selfe. And þis *pre*ste was aferd' on hur & had no faste purpos to 8 syn *with* hyr, yit he assigned' hur a place & a tyme *þer* he suld' com vnto hur; and sho was fayn *þer*of & went & tellid' þe lord' how þe prest had *pro*missid' vnto hur. And þis *pre*ste come to þe place befor þe howr, & he made in þe same place a bed of dry wud', 12 & put stra *þer*in & put fyre vnd*er*-nethe in tow, & coverd' it clenlie *with* a shete. And belife sho come & þe fyre began to kyndell in þe bed', & þe prest went *þer*to, & laid' hym down *þero*n, evyn in þe fire, & bad hur com vnto hym. & þe fire rase all abowte hym & 16 sho callid' on hym & wold' hafe had' hym þine, & he lay still & was nothyng burnyd', nor his clothes nowther. And þan þis wrichid' wom*m*an was conpu*n*cte & reknowlegid' hur selfe þat sho accusid' þis holye man of ve*rr*ay rancor & ill will. And þis 20 done þis holie preste went & made hym a monk.

Meretrix multa mala facit. Infra de muliere pl*u*rib*us* locis.

Meriti causa est aliqu*ando* temptacio. Infra de 24 temptacione.

Meretur homo relinquens om*n*ia p*ropt*er d*eu*m. Inf*r*a de milite, iiij.

CCCCLXXXVIII.

Miles malus p*er* sera*m* pen*itent*iam saluatur. 28

Cesarius tellis of a knyght þat[1] on a tyme was taken *with* his enmys & slayn. And when he saw þat hym burde nedelyng*is* dy, he said' þies iij wurdis, "D*omin*e, miserere mei. Lord', hafe

[1] MS. þan.

mercie on me." And when he dyed, a man þat was vexid with a fend was delyverd. So afterward þe fend come agayn vnto þis man and vexid hym hugelie, more þan he did afor. And a gude
4 holie man come vnto hym & askid hym whi þat he did so. And he ansswerd agayn & said; "We war many fendis gadurd samen at þe dead of swylk a knyght, and becauce we gatt nothyng þer, þerfor all þat I can sall I venge me in hym þis." And þis
8 holie man spirrid hym þe cauce how þai had no power of þat knyght, and he ansswerd agayn & sayd þat þe knyght sayd alonelie iij wurdis or he dyed, "be þe whilk all þe power þat we had in hym was loste."

CCCCLXXXIX.

12 ## Miles punitur et saluatur.

Cesarius tellis how on a tyme þer was a knyght of Saxon, þat was cled in new skarlett clothes, and on a day as he was rydand, he mett a husband-man dryvand his carte. And with
16 þe sprenclyng & dasshyng of þe whelis, þis knyghtis clothis war al todasshid with myre. And þis knyght, as a prowde man & a tyrand, drew hys swerd & smate of þe ta legg of þis husband be his kne. So afterward þurgh þe grace of God he wex sorowfull
20 for his syn, & made hym a monk of þe Seustus ordur. And with-in a few yeris after he was made monke, þer began to brede a sur like a sylk threde in his legg, on þe same syde & in þe same place whar he cutt of þe husbandman legg. And be little & little
24 it began to rote, so þat att þe laste mawkis bred þerin. And þan he wex fayn & sayd; "Now I trow for to hafe forgyfnes, ffor I se on my body þe syngne of Iob." And so he liffid many day in grete contricion, and at þe laste, þurgh þis maledie, he dyed
28 & yeldyd God a gude sawle.

CCCCXC.

Miles demone[1] vt famulo vtitur.

Cesarius tellis of a knyght þat dwelte in Saxon, and he was famos & noble in armys, and his name was Albert Stobberd. So

[1] MS. deuocione.

on a day hym happend to com vnto a place *per* a damysell was vexid *with* a fend, and onone as he come sho began to cry and sayd, "Ecce! amicus meus venit. Lo! my frend is commen." And evur as he come inward sho bad gyff hym rowm, and lat hur 4 frend com ner hur. And *þuf* all he war wrothe *perwith*, yitt he smylid & said; "*þou* fende, *þou* ert bod a fole! Wharto vexis *þou* *þis* wom*man* on *þis* man*er*, *þat* is so innocent? Lefe hur & go *with* me vnto turnamentis & batels." And *þis* fend said he 8 wold gladlie go *with* hym and he wold latt hym entre into his bodie, "or els to lat me in *þi* sadle or in *þi* brydill, or in som other p*ar*te at long*is* vnto the." And *þis* knyght had grete com*p*assion of *þis* noble maydyn and said; "And *þou* will pas from hyne 12 I will grawnt *þe* a plyte of my gown vnder-nethe a condicion, at *þou* sall not hurte me, bod when at I will, onone *þou* sall pas fro me." And he beheste hym *þat* he shuld. And *with* *þat* he went oute of *þe* maydyn & come in-to a plite of *þe* gown 16 and made *per* a grete movyng. And from *þat* howr *þis* knyght had so gret a strenth & a com*f*urth, at whoso-eu*er* he wold he mot ou*er*thraw *þai*m, & whom so eu*er* hym liste take, and *þai* war ne so swyfte, yit he mott take *þai*m. And when *þe* knyght satt in *þe* 20 kurk at his p*r*ayers, *þis* fend made a grete gruchyng and said hym thoght *þat* he taryd long *per*. And he kaste holie watir on him [1], *þis* fend wolde byd hym war at he tuchyd not hym. So on a tyme *þis* knyght happend to com in-to a kurk whar *per* was made 24 a *ser*mon of *þe* cros. And *þan* *þe* fend said vnto hym; "What duse *þou* her?" And *þis* knyght ansswerd agayn & said; "Now I wull forsake *þe* & seryff Almightie God." And *þe* fend ansswerd agayn & said; "What displesans haste *þou* fon in me? I neu*er* 28 yit hurte *þe*, bod I hafe broght *þe* vnto mekull wurshup and riches, and *þurgh* me *þou* erte made passyng glorious." *þis* knyght ansswerd hym agayn & said; "Loo! now I behold *þe* cros, and I com*m*and *þe* now, in vertue of Hym *þat* was done on *þe* cros, 32 *þat* from hens furth *þou* nevur turn vnto me agayn." And *with* *þat* *þis* fend lefte hym. And *þis* knyght burnyd hym *with* *þe* cros, and went to beyond se, & *per* he *ser*vid Almightie God ij yere.

[1] MS. he.

And aft*er* þat he come home agayn̄, and byggid' ane hospitall. And þ*er*in he abade all his life aft*er*, & s*er*ryffed seke folk of swilk as þai*m* nedud'. And so in peas þ*er* he endid' his life.

4 Miles executor n*e*cligens punitur. S*upr*a de execu*cion*e.

Miles ludo avium deditus punitur. S*upr*a de avib*us*, j.

Miles obstinat*us* in pecc*at*is dampnatur. S*upr*a de
8 accusacione.

Miles spoliat modica occasione habita. Inf*r*a de mo*n*acho, iiij.

Militi p*er* be*a*tam vi*r*ginem g*rati*a dei ecia*m* tem-
12 poralia p*er*dita restituu*n*tur. Inf*r*a de negacione, j.

CCCCXCI.

Miles c*r*uce signatus vx*or*em *et* lib*er*os relinque*n*s mult*um* meretur.

16 Iacobus de Vet*ri*aco tellis how on̄ a tyme a knyght þat was m*ar*kid' w*ith* þe cros went from̄ his awn̄ place to beyond' þe se. Or he wente, afor̄ a grete parte of his frendis, he callid' all his childer aforn̄ hym̄, & he hawsid' & kyssid' þai*m* frendlye, & kyssyd'
20 þai*m* tenderly, & wepyd swetelie. So one come in & callid on̄ hym̄ & said'; "Sur, your felows abydis you, lefe þies childer & com̄ your wayes!" And þis knyght answerd' agayn̄ & sayd'; "I do þis to make me mor̄ hevie & sad when̄ I parte w*ith* þai*m*, at
24 my mede may be þe mor̄ for þe levyng of þai*m*."

Militis vxori aliqu*ando* sac*er*dos copulatur. S*upr*a de confessione, vij.

Miles amore c*r*ucifixi culpa*m* inimico remittit. Supra[1]
28 de M*ar*ia.

Miles obstinatus p*er* imp*er*fect*a*m cont*r*icionem a pecc*at*o retrahit*ur*. Inf*r*a de obstina*cion*e, ij.

[1] MS. Infra.

Miles corpore Chr*isti* p*er*cepto *eciam* corporal*iter* efficitur forcior. S*upr*a de com*m*unione, iiij [1].

Miles p*re*do p*er* aliquas or*ati*ones dictas saluatur. Inf*r*a de remun*er*acione.

CCCCXCII.

Miles devotus reu*er*enci*am* fac*it* deo et sacramentis.

Cesarius tellis how som tyme þ*er* was a knyght of France. And he was of suche devocion̄, þ*er* whare-somevur he saw Goddis bodye he wolde fall̄ down̄ and wurshup̄ it, and it had̄ bene evyn̄ in þe myre. So it happend̄ on̄ a tyme þat he was cled in gude clothes, & he went into a cetie, and þe strete þat he rade in was passand̄ myrye. And sodanlye hym̄ happend̄ mete þe p*re*ste w*ith* Godd*is* body, and onone as he saw itt, he avysid̄ hym̄ a while & said̄ vnto hym̄ selfe; "What wyll̄ þou do now? And þou knele down̄ here þou losis all̄ þi gay clothyng. And if þou do it nott, þou erte breker of a helefull̄ condicion̄ at þou was wunt to vse." And w*ith* þat, w*ith*-outen̄ more, he lightid̄ of his hors and sett hym̄ down̄ in þe myre on̄ bothe his knethis, and held̄ vp̄ his hand*is* and wurshuppid þe sac*r*ament. And our Lord̄, þat wurshuppid̄ þai*m* at wurshuppis Hym̄, shewid̄ þis m*er*acle þurgh̄ his power, at þ*er* was not on̄ all̄ his clothis a drope of [2] myre nor a spott of clay. And when̄ he saw þis, he had grete m*er*vell̄ & lepid̄ vp̄ vppon̄ his hors agayn̄. And evur fro thens furth̄, he was mor̄ comforthed̄ in þe faith̄ þan̄ he was afor̄, and thankyd̄ Almighti God̄.

Militu*m* magistri quales d*eb*ent e*sse*. S*upr*a de bello, ij.

Miles demones e*sse* non credidit. Inf*ra* de nigromancia.

Miles videt visione*m* de p*ar*adiso. Inf*r*a de p*ar*adiso.

[1] MS. iij. [2] MS. *repeats*, of.

Miles malus post mortem apparens t*er*ret suos. Inf*r*a de mortuis xvi & xvij.

CCCCXCIII.

Miles d*eb*et esse constans in p*r*elio *et* corpus
4 expon*er*e p*eric*u*l*o [1].

Iustinus tellis of a knyght of Athenes þat hight Cinigrus how oñ a tyme whenñ he saw hys enmys had done grete slaghter, and þai gaderd' mekull gude to-gedur & had it vnto a shiþ, and whenñ
8 þai wer all þ*er*in, he gatt hold' oñ þe shiþ & held' it w*it*h his right hand' & wold' not lat þai*m* go. And þai saw þ*at*, and smate it of. And whenñ it was of, he gatt hold' þ*er*oñ agayñ w*it*h his lefte hand', and held' it, & þai smate it of. And whenñ he saw
12 bothe his handis was of, he gatt held' it w*it*h his tethe. And þus nowder for los of bothe his handis, nor for no oder hurte at he had, he wolde not lefe, bod faght as he had bene a wude beste, tyll att þe laste þai smate hym̃ downñ & kyllid' hym̃.

16 Miles magn*us* *et* senator vrbis h*er*emita efficit*ur*. Inf*r*a de solitudi*n*e, ij.

Miles crudel*is* per infirmitatem mansuetus efficit*ur*. S*upr*a de infirmitate, ij & v.

20 Miles devotus b*eat*e vi*r*gini *eciam* tempo*r*al*iter* honorat*ur*. S*upr*a de Maria vi*r*gine, j.

Mimo p*oss*u*n*t adaptari que dicu*n*tur s*upr*a de hi-st*r*ionib*us*.

CCCCXCIV.

24 Minucio. Minu*c*ione al*iquan*do p*er*dit*ur* s*cien*cia prius h*ab*ita [2].

Cesarius tellis how som tyme þ*er* was a clerk þat was wele and sufficientlie letterd'. And oñ a tyme he garte latt hym̃ blode, and

[1] MS. p*a*radiso; Harl. MS. *as above.* [2] *Heading supplied from* Harl. MS.

when he had bled he loste all his lett*er*all conn*y*ng, right evyn as he[1] had loste þai*m* be blode-lattyng[2], so þat he knew not a lett*r*e nor cuthe not vnderstand a lattyn wurd; not-w*ith*stondyng he was refte no thyng els. And þis he tolde vnto many men. So 4 þ*er* was a man on a tyme cownceld hym & sayde, "þe same day twelmo[*n*]th at þ*o*u was lattyn blude on, and þe same howre," he sulde lat hym blude agayn, and so p*er*aventur he sulde gytt agayn his con*n*yng. And so he did, & he requoverd hys con*n*yng agayn 8 als wele as evur he had it.

CCCCXCV.

Misericordia impendit*ur* inimico crucifixi amore.

Cesarius tellis how in Ducheland þ*er*[3] was a knyght þat happend sla þe fadur of a noder knyght. So be chawnce his son att was 12 slayn happend to take hym at slew his fadur. And he drew his swerde and wold hafe taken hym and slayn hym. And he fell on kneis befor hym & said; "Sur, I beseke you, ffor His luff þat dyed on þe cross & had m*er*cy of all þis werld, þat ye wold hafe m*er*cie 16 on me now." And w*ith* þies wurdis he was co*m*puncte, & tuke hym vpp & sayde vnto hym; "Loo, in wyrshup of þe holie cros, & for His sake þ*a*t dyed þ*er*on, at He may forgyf me my synnys I forgyff þe, not alonelie þe truspas at þ*o*u hase done vnto me, bod 20 from hens furth I shall be þi frend." And w*ith* þat he tuke hym abowte þe nekk & kyssyd hym. And w*ith*-in a little while after, þis same knyght burnyd hym w*ith* þe cros & went vnto þe holie land. And when he come at þe kurk of þe sepulcre of our Lord, 24 he went in-to it as other did. And, at all folk saw, þe ymage of þe c*r*ucifix bowed evyn down & lowtid vnto hym. And when þai at saw vnderstude not vnto whome he did it, þai all went aforn þe rude ilkone aft*er* oþer. And itt inclynyd vnto none of þai*m* bod 28 vnto hym. And þai axked hym what was þe cauce, and he tolde þai*m* all as is aforn sayd.

[1] MS. *repeats*, he. [2] MS. blode lastyng. [3] MS. þat.

CCCCXCVI.

Misericordia dei om*n*ib*us* est ap*er*ta.

Maist*er* Alexander, þe bisshop of Mylan̄, tellis how som̄ tyme þ*er* was a scoler off Bolayn̄. And on̄ a nyght as he lay in his bed, 4 hym̄ þoght he was be his one in a grete felde, & þ*er* he was war, as hym̄ þoght, of a grete tempeste, & a huge, of storm̄ & evull weddur com̄ oute of þe north. And he hym̄ selfe was gretelie giffen̄ to syn̄ and wrichidnes. So hym̄ þoght he was feird for þis storm̄ 8 & was nere evyn̄, & he ran̄ als faste as he myght & gatt hym̄ to þe town̄, and come vnto a howse & knokkid at þe dure & p*r*ayed þai*m* latt hym̄ com̄ in. And a wom*m*an̄ wi*th*in answered hym̄ & said; "I am̄ Rightwusnes att dwellis here, and þou þat erte nott 12 riztwus may nott com̄ in here." And þan̄ he went vnto a noder dure & knokkid, & p*r*ayed þai*m* latt hym̄ com̄ in. And one wi*th*in ansswerd hym̄ & said; "I am̄ Trewth at dwellis[1] here, & þou þ*a*t luffis not trewth sall not com̄ in here." And þan̄ 16 he went vnto þe iij dure, & knokkid & p*r*ayed at he mott com̄ in, & one ansswerd hym̄ wi*th*in & said; "I am Pease þatt dwelles here, & becauce þat peas is not to wykkyd men̄, þ*er*for þou sall not com̄ in here, ffor all my thothtes er of peas, & not of affliccion̄ nor 20 of dissese. Bod I cownceil þe att þou go vnto my suster þat dwellis by me att þe next howse, þat helpys all þat er in dissese." And he went vnto þe iiij dure & knokkid, and a wom*m*an̄ ansswerd hym̄ wi*th*-in & said; "I am̄ M*er*cye þat dwellis here, and if þou 24 will hafe me & be savid fro yone grete tempeste, þou muste go vnto þe howse of þe freer p*r*echurs in Bolayn̄ & make þe a freer, & þ*er* þou sall be savid." And þis scoler wi*th* þis wakynd, & on̄ þe morn̄ he rase & went vnto þe freers & told þai*m* all his vysion̄ & 28 askyd þai*m* þe abbett & reseyvid it, & liffid þ*er* many a day & was a gude man̄ & a holie.

CCCCXCVII.

Misericordia dei parata est *eciam* eu*m* negantib*us*.

Wee rede in 'Vitis P*a*t*r*um' how on̄ a tyme þ*er* was a monke þat 32 gretelie was tempid, & he went into a strete of Egipp̄; & þ*er*

[1] MS. dwellid.

hym̄ happend se þe doght*er* of a paynoms preste, & he axked to hafe hur vnto his wyfe. And þis p*re*ste wente vnto his[1] godd*is* in his temple, & axkid' þai*m* cownceli & said' þe monk wold' algatis hafe his doghter to wyfe, "whethur sali I giff hur vnto hym̄ or nay?" And þe fend ansswerd' hym̄ agayn̄ & said'; "Gyff hur not vnto hym̄ bod if he furste forsake his God' & his baptym̄." And he went & told' þe monk, & he did ali as he bad hym̄. And onone þ*er* come oute of his mouthe a white duffe, whilk þat flow vnto hevyn̄. And þan̄ þis preste went agayn̄ and axkid cownceli att his god', and he ansswerd' hym̄ agayn̄ & said'; "Gyff nott yitt þi doght*er* vnto hym̄, for yitt his God helpis hym̄, þuf ali he hafe forsaken̄ Hym̄." And þis p*re*ste come agayn̄ & tolde þe monke, and þis monke made grete sorow & said'; "A, so wo is me! Loo! God duse me gude agayn̄ ili." And be þe cownceli of a gude holie olde man̄ he was shrevyn̄ and did penance, and adled' afterward' for to see þe duffe þat he had loste com*m*yng agayn̄ vnto hym̄, and entred in att his mouthe.

M*isericord*ie dei p*ossunt* adaptari m*u*lta que dicu*n*tur s*upr*a de co*nt*ricione *et* confessione, *et* alibi.

CCCCXCVIII.

Missa p*ro*dest viuis.

Saynt Gregur tellis how on̄ a tyme þ*er* was a ship̄-man̄, & hym̄ happend be p*er*isshid be þe see. And he had a gude frend', a preste, þat said' a mes for hym̄ & offred' þe sac*r*ament for hym̄. And as þis preste was at þe sacryng of his mes, þis man̄ come al hole furthe of þe see, and come vnto þis preste and tolde hym̄ þat when̄ he was in þe se and alsmoste defaylid', sodanlie þ*er* come one vnto hym̄ & broght hym̄ a lafe. & when̄ he had eten̄ itt, onone he was comforthed' & had strenthe, & was takyn̄ vp into a ship̄, & so he was savid'. And be his tellyng, þis p*re*ste knew þat þe same how' at þe lafe was broght vnto hym̄ he was att mess, & offred' þe sacrament for hym̄.

[1] MS. our; Harl. MS. deos suos.

CCCCXCIX.

Missa it*er*um *et* alio mod*o* valet viuis.

Petrus Clunacen*sis*[1] tellis þat in þe dioces of Politañ, in Grece[2], þ*er* was a mañ[3] þatt wroght in a banke for syluer vre. And
4 sodanlie þe banke felł and kyllid alł þ*at* was vnder-nethe. So þ*er* was one of þai*m* rañ in-to a corn*er* of þe banke and was savid, neu*er*-þe-les he mott nott gett oute. And his wyfe, trowyng þat he was dead, eu*er*ilk day garte do a mes for hym, and daylie at þat
8 mes sho offerd a candełł and a lofe of bread and a litle pott fułł of wyne. And oñ a tyme þe devułł had envy at hur dede, & daylie iij dayes to-gedur, in a mans liknes, he mett hur and axkid hur whedur sho went, and evur sho tolde hym þe cauce of hur gate.
12 And he ansswerd hur agayñ & said; "Labur not to þe kurk in vayñ, for þe p*re*ste hathe done mess." And so þies iij dayes to-gedur sho owr-hippid & offird nott. So afterward þ*er* happend a mañ grafe in þe same banke. And sodanlie as he wroght, he hard
16 one speke & say; "Smyte softelie, for þ*er* is a grete stone bowñ to fałł oñ me." And þis mañ was ferd with þis voyce, & callid dyvers folke to here it. And he grofe oñ, and belife he harde þe same voyce. And w*ith* þ*at* he wroght oñ & fond þis mañ & tuke
20 hym oute quykł, & axkid hym how he liffid þ*er* so long. And he told þai*m* þat eu*er*ilk day, outtakeñ iij dayes to-gedur, señ þe banke felł oñ hym was broght vnto hym a lofe of bread and a pygg w*ith* wyne & a light candyłł. And wheñ his wyfe hard þis
24 sho was passyng glad, & knew v*er*elie þ*at* he was sustenyd w*ith* hur offrand, and at þe devułł begylid hur þies iij dayes þ*at* sho sulde nott gar mes be done, to thentent þ*at* he wold nott þe m*er*acle of þe mes had bene p*r*ovid nor of þe sac*r*ament nowther.

28 Missa p*r*odest defu*n*ctis. Infr*a* de Oculis.

Missa*m* p*r*o defu*n*ct*is* celeb*r*are est vtile. Infr*a* de sacerdote, j.

[1] MS. Climacens*is*.
[2] Harl. MS. in diocesi Greciopolitana.
[3] *For* men, Latin viri.

Missa iterum valet defunctis. Infra de purgatorio, iij, *et* de peccato, iij, *et* de suffragio i *et* iij.

Missa debet celebrari cum omni diligencia. Infra de sacerdote, v. 4

Missa celebrari non debet ab indigno. Infra de sacerdote, x *et* vj.

Missam omni die audire bonum est. Supra de Maria, i[1], *et* de decepcione, ij. 8

D.

Monachus debet se humiliter habere *et* neminem iudicare.

We rede in 'Vitis Patrum' how one þat hight Ioseph̃ axked̃ abbott Pastor how he sulde make hym̃ selfe a monke. And 12 he answerd̃ hym̃ agayñ & said; "And þou will̃ fynd̃ riste bothe in þis werld̃ & in þe toder werld̃, in euer-ilk cauce say vnto þi selfe, 'whatt am̃ I?' And þan̄ shall̃ þou nevur deam̃ no man̄."

DI.

Monachus in habitu suo debet mori. 16

Cesarius tellis how in an abbay of Ceustus ordur þer was a monk̃ þat was gretelie vexid̃ with sekenes, & he doffid̃ his cowle & did on̄ his skaplorie, and so he dyed̃. And he was born̄ in-to þer oratorie, & þe monkis began̄ att say þer psalters for hym̃. 20 And sodanlie he rase vp̄ & callid̃ þe abbot vnto hym̃. And his brethur war ferd̃ & ran̄ away, & þe abbott come vnto hym̃. And he said̃ vnto þe abbott; "Sur, I shryfe me vnto you þat I dyed̃ withowten̄ my cowle vppon̄ me. And when̄ I trowed̃ frelie to 24 hafe entred̃ into paradice, Saynt Bennett come vnto me & said̃; 'Whar is þine abbett? Here may þou nott enter̄ withouten̄ itt.'" & one, he said̃, axked̃ hym̃ whatt he was, and he tolde hym̃ þat he was a monke of Ceustus ordur. And he said̃, "'& þou be a monke, 28

[1] MS. v.

wharʼ is þine abbett?' and with þat oþer þat was aboute prayedʼ for me, and þus I was suffred comn̄ agayn̄ vnto my bodye at I mott resayfe myne abbett of þe, and at I mott so be wurthie to entre
4 into paradice."

DII.

Monachus passiones debet reprimere.

We rede ex 'Dictis Patrum' how þat abbott Pastor saidʼ in his life; "He þat is evur compleynandʼ sulde nott be a monke, and he
8 þat duse illʼ for illʼ is no monke, and he that is angrie is nott wurthie be callidʼ a monke." *et* c^o^.

Monachus apostata penitens, *et* sic moriens, eciam post mortem habitum recuperauit. Infra de
12 voluntate, ij.

Monachus cibaria exquisita comedere non debet. Supra de gula, v.

DIII.

Monachus in gestis exterioribus debet omnes
16 edificare.

Iacobus de Vetriaco tellis how somn̄ tyme þer was a knyght þat happend in were to take a pure man̄. And þis pure man̄ prayed hym̄ to latt hym̄ gone, and gett his rawson̄. And þis knyg[*ht*]
20 had petie off hym̄ & saidʼ; "Whatkyn̄ suertie shallʼ þou lefe me for þi commyng agayn̄?" And he ansswerdʼ agayn̄ & sayd; "I shallʼ fynde you God to borgh̄ & a cawson̄ be myne othe, for other þing I may not fynd you." And þus he went his ways and selde allʼ his
24 lyfeladʼ, and yit he mott nott comn̄ agayn̄ at þe day att he had poyntidʼ; and here-forʼ þis knyght wex passyng wroth̄. So on̄ a day, as he rode, he was wer of a monke þat was passand fatt & readʼ, syttand prowdelie vppon̄ a fayr palfray, and rydyng
28 passand secularelie. And þis knyght ansswerdʼ to his sweyers

& sayd'; "Wull ye se þis monke, þat be his ordur sulde ride on ane ass, hase a better hors þan I hafe." And with þat he rade vnto hym & tuke hym be the brydyll, and askid' hym whose man he was. & he said' he had no lord' bod Almiȝti God. And þan þe 4 knyght sayd vnto hym; "Thi lorde is a suertie bon vnto me, & I will att þou for him make a sethe vnto me." And with þat he garte hym light, and tuke þe hors from hym. And with-in a while after come þis pure man and broght þe knyght his rawn- 8 son, & prayed hym to forgiff hym att he kepid' not his day. And þe knyght wolde nott take his money, bod bad hym take it agayn; for, he said', his borgh had payed hym for hym & delyverd' hym. And when þe pure man harde þis he was passand fayn & tuke his 12 money vp agayn, and went home als merie as he mott be & thonkid' God'.

Monachus eciam post mortem ab abbate suo est a peccatis suis absolutus. Supra de absolucione. 16

DIV.

Monachus in se debet esse magne penitencie, *et* leues *et* dissolutos reprehendere.

In 'Libro Purgatorio Beati Patricij,' we rede how som tyme per was a monk þat entred' into þe purgatorie of Saynt Patrykk, and 20 evur after whils he liffid' he had wowndis all ffressh & new, whilk he tuke per. And he was also evur in grete penaunce, and evur when he saw any yong monk lagh vnmesurable or otherwyse be lewidlie governyd', he wold cry & say; "O! wold' God þou wist 24 whatkyn byttyr payn is giffen for mysgovernans, for þan þou wold' nowder do nor say as þou dose." *et* c^o^.

Monachus recuperauit de vacca quod potuit. Infra de simplicitate. 28

Monachus proprietarius in sterquilinio sepelitur. Infra de proprietate, ij.

DV.

Monialis in omnib*us* debet esse paciens.

Saynt Ambros tellis how þ*er* was som tyme a gude huswyfe, & sho besoght ane abbatice at sho wulde g*r*aunte hur a noñ for to dweℓℓ w*ith* hur awhile for recreac*i*on, & sho g*r*auntid hur one whilk þat was a gude buxsom̃, and was as a s*er*vand in þe howse, bothe vnto hur and all hur meneya. & sho servid hur alℓ a yere & grevid' no creatur in þe howse. So at þe yere end' þis abbatis come & visitt þis huswyff & þis noñ. And þis huswyff p*r*ayed þis abbatis to take home hur noñ agayñ, for, sho said', sho mot wyñ no þing by hur, sho was so pacient and so buxsom̃ & so s*er*visable in alℓ þingis, & wiℓℓ nowder truble hur selfe nor oder folk. And sho p*r*ayed hur to send hur one at sho myght wyñ somwhatt bye. And þañ sho sent hur one þat was a maydyñ and vncorrupte, bod sho was debatus & passyng angrie & eu*er* chidand', & alway gruchand agayns hur huswyffe, & wolde flite w*ith* hur and w*ith* alℓ þe howse-meneya. And whe ñ þe yere end was done, þis abbatice come agayñ & visitt þis huswyffe, & þañ þis huswyfe spak vnto hur & said'; "Ye hafe now giffeñ me a gude noñ, whilk I wold' þ*at* neu*er* sulde parte w*ith* me; ffor I hafe woñ als mekuℓℓ mede be suffryng of hur inpaciens þis yere as I loste be þe mekenes of þe toder þe laste yere." And so þis noñ was w*ith* hur alℓ hur lyfe. *et* c^o^.

Monialis debet esse casta *et* constans. S*upr*a de castitate, iij.

Monial*is* bona m*i*ttit occasiones videndi viros *et* p*ro*pinquos carne. Sup*r*a de affectu carnali.

Monial*is* cu*m* puritate cordis *et* corporis debet sacras vestes contractare. Sup*r*a de corporali.

Monial*is* absentis off*ici*um su[*p*]plet b*ea*ta Maria. S*upr*a de Maria, vij.

Moniali*s* amore carnali capta mo*n*aste*r*iu*m* vvlt relinquere. S*upr*a de Maria, ix.

Moniali*s* debet ad omnes *et* in omnibu*s*[1] esse humili*s*. S*upr*a de fatuitate. 4

Monialis luxuriosa. S*upr*a de luxuria.

Moniali*s* temptata fu*it* carnalit*er* *et* postea sp*ir*itualit*er*[2]. Inf*r*a de temptacione, vij.

Moniali p*ossu*nt adaptari multa que dicu*n*tur inf*r*a de muliere. 8

DVI.

Mors aliqu*ando* ex gaudio causat*ur*.

Valerius tellis how som tyme at Tracie þar was a grete fray with-oute þe town, and þ*er* was a wedow had hur son þ*er*, and all was nerehand slayn þat þ*er* was. & when wurde come in-to þe town, þis wedow went hur son had bene slayn, & sodanlie hur happend to mete hur son in þe yate, þat sho went had bene dead. And sho was passand fayn & hawsid hym aboute þe nekk, & kyssyd hym, & evyn furthw*ith* for ioy sho swelte & was dead. 12 16

DVII.

Mors citius p*r*ouen*i*t ex gaudio q*u*am ex t*r*isticia.

Valerius tellis how after þe same fray þ*er* was a wom*m*an in þe cetie, and message come vnto hur at hur son was dead; and scho went home vnto hur howse & was passand hevye. So at þe laste sho sett hur down to mete, and sodanlie hur son come in, and als tyte as sho saw hym, for ioy sho wex evyn oute of hur mynde. And so it was mor suffrable vnto hur, þe sorow of dead, þan was þe mirthe of life. 20 24

Mors aliqu*ando* causatur ex confusione. S*upr*a de confus*ione*[3] *et* inf*r*a de silencio, ij.

[1] MS. hom*ini*bu*s*.

[2] MS. Moniali*s* carnalit*er* fuit *et* postea.

[3] MS. confuc*ione*.

Mortis cogitacio mitigat temptaci*one*m carnis. S*upr*a de cogitaci*one*, iij.

Mors aliqu*ando* differtur or*ati*onib*us* s*anct*or*um*. Sup*r*a de Basilio, ij [1].

DVIII.

Morte subita moriu*ntur* aliqu*ando* pe*cca*tores, ecia*m* in actu peccandi.

Petrus Damyanus tellis how som̄ tyme þ*er* was a prynce þat hight Salamitan*us* [2]. So om̄ a day hym̄ happend' to luke vp vnto a hyll, and he saw bruste oute at þe top of þe hill grete low & smoke. And whem̄ he saw it he said' vnto þai*m* at stude abowte hym̄; "W*ith*outem̄ dowte þ*er* is som̄ curste ryche man̄ dead' & gane vnto hell, ffor þ*er* is swilk a custom̄ in þat contreth, þat whem̄ þe dead' of a curste riche man̄ drawis nere, þat hyll will caste oute low & stynk of pykk and burnte stane." And whem̄ þis was said', apon̄ þe nexte nyght after, as þis p*r*ince thoght he was sekur enoghe & lay in his bed w*ith* a strompett, sodanlie he dyed'. Whame, as sho teld' afterward', sho suffred' lyg long vppon̄ hur body, and at þe laste sho felid' he was no man̄ bod a stynkyng caryon̄, & keste hym̄ of hur.

DIX.

Mors ecia*m* om*n*es ditissi*m*os spoliat.

We rede in 'Cronicles' of ane þat hight Saladin*us*, whem̄ om̄ a tyme he knew þat he sulde dye att Damaske, he callid' his hansman̄ vnto hym̄ & said'; "þou at was wunt to bere my banor vnto batell, bere now þe banor of my dead', þ*at* is to say a fowle clothe, þurgh all Damaske, & cry & say þus, 'Behold'! þe kyng of þe Orient is bowm̄ to dye, and he mom̄ nothyng bere w*ith* hym̄ bod þis fowle clothe.'" And onone after he dyed', & was wom̄ in þe same clothe.

Morientes in hora mortis temptati p*er* or*ati*ones s*anct*or*um* adiuuantur. Sup*r*a de demone, iij [3].

[1] MS. iij. [2] Lat. MSS. Princeps Salamitanus, Salanitanus. [3] MS. iiij.

Mors est timenda. Infra de timore.

Morte impr*o*visa[1] moriu*ntur* aliqu*ando* aliqui. S*upr*a de Ar*ch*idiacono.

DX.

Mors *omn*ia facit relinquere.

We rede in 'Libro de Dono Timoris' how þat þe kyng of Lothoringe, þat was bod a yong mañ, oñ a tyme whe̅n he was in a trans of dead̄, he beheld̄ his palas & his grete howsis and sayd̄; "O! þou Lord God̄! How mekull̄ þis werld̄ aght to be dispysyd̄! For I, þat hase had so many grete palas and so many howsis to lygg in, þis nyght I wate nott whythir I mo̅n goo, nor who þat mo̅n take me to herberye."

DXI.

Mors q*u*ant*um*cu*n*q*ue* magnos humiliat.

Petrus Alphonsis[2] tellis how þat whe̅n kyng Alexand*er* was dead̄ & his tombe was gaylie made of sylver & of golde, in his palas þ*er* gader in many philosophers. And ane of þai*m* said̄; "Alexand*er* yisterday made tresur of golde and now it is evyñ contrarie, for golde makis tresur of hym̄." And þañ a noder said̄; "Yisterday wolde not all̄ þis werld̄ suffis vnto hym̄, and þis day for yerdis of grond̄ alonelie sufficis hym̄." And þañ þe thrid said̄; "Yisterday he had rewle of all̄ þe peple, and þis day þe peple hase rewle of hym̄." Thañ þe iiij said̄; "Yisterday he myght hafe delyverd̄ many peple fro dead̄, and þis day, for all̄ his power, he mot [*not*] esshew dead̄." Thañ þe v said̄; "Yist*er*day he led̄ a grete hoste, and today he is led of þai*m* & putt vnto beryall̄." Thañ þe sext sayd̄; "Yisterday he thristid̄ dowñ þe erth̄, and þis day þe erth̄ þrustis hym̄ dowñ." And þañ a noder said̄; "Yisterday þe peple dred hym̄ gretelie, and þis day þai sett right not by hym̄." And þañ a noder said̄; "Yisterday

[1] MS. inprovisa. [2] MS. Alphensis.

he had bothe many frendis and enmys, and þis day aſt er in lyke vnto hym."

DXII.

Mortis eciam consideracio multum valet homini in dignitate constituto.

Ysidorus tellis how som [*tyme*] þer was a custom, þat on þe furste day of þe crownyng of þe Emperour of Constantynople, when he was in his moste ioy, a mason sulde com & bryng hym iiij or v maner of stonys of marble and say vnto hym on þis maner of wyse, and byd hym chese of þies of whilk he wolde hafe his grave made. And so it was wunt to be done in þe cowrte of Rome, for when þe Pope was chosen þer was broght aforn hym a pece of lyne-tow, & when fyre was sett in it, þan was sayd vnto hym; "Thus gose þe ioy of þis werld' away, as þis fyre bryngis þis tow in-to a sparkſ, and afterward' in-to right noght."

DXIII.

Mortis certitudo quantumcunque differetur multos inducit ad bonum.

We rede in 'Libro de Dono Timoris' how þer was a man þat had mekyſt connyng in literatur of phisykis, and he was giffen vnto vanyties of þis werld'. So on a tyme hym happend to be at matyns on a Sonday, & þer he harde in þe legend' of lang life of olde fadurs, and how alway in þe end' of ilkone it was sayd', 'Mortuus est, he is dead'.' He vmbethoght hym þat it wold' happen so on hym, and he liffid' neuer so lang, and when he conseyvid' þis, he dispysid þe werlde & entred' into þe ordur of freer prechurs. And þer he was made a freer prechur at vniuersitie of Paryssh, and he was a man of grete auctoritie and holynes.

DXIV.

Mortis certitudo multum terret aliquos immortalitatem appetentes.

We rede in 'Historia Dragmanorum,' how þat þies Dragmans, like philosophurs, beand in wyldernes, dispysyd aſt werldly thyngis.

And kyng Alexander sent message vnto þai*m* & said', aske what þai wold' & þai sulde hafe it. And þai wrote vnto hym agayn & said'; "Grant vs þat we shall nevur dy, for þat we desyre moste of all." And he wrote vnto þai*m* agayn & sayd'; "When I am mortall & mon dy my selfe, how mot I graunt you þat ye sall nevur dye?" And þai wrote vnto hym agayn & sayd'; "Sen þou knowis at þou mon dye, whi duse þou so mekull ill & puttis þi selfe in so many perels?"

Mortis certitudo inducit ho*min*em ad p*ro*visione*m* necessario*rum* p*ost* mort*em*. Infra de p*ro*videncia, ij.

Mortis c*er*titudo confirmat ho*minem* in bono i*n*choato. Infra de sortilegio.

Mortui corpus aliqu*ando* vegetur[1] a demone. Infra de suffragijs.

DXV.

Morit*ur* homo aliqu*ando* du*m* est in ma*i*ore festo.

We rede in 'Libro[2] de Dono Timoris' how at þe cetie of Dyvyon þ*er* was ane vsurar þat wed a wyfe, and þ*er* was made abown þe porche-dure many ymagis of stone. And emang other þ*er* was made ane ymage of ane vsurar w*ith* a grete purs in his hand of stone, and sodanly as þis vsuraŕ stude at þe porche-dure to be wed', þis ymage of þe vsurar abon lete fall þe purs of stone apon þe vsuraŕ head' þat shulde be wed', & kyllid' hym.

DXVI.

Mors ho*min*em qua*n*tu*m*cu*n*que adnichilat.

We rede in þe 'Gestis of Alexander' how at þ*er* was sent on a tyme vnto Alexander þe kyng a stone, and when it was put in þe balance to be weyed' in þe to skale, it weyed more þan[3] all þat evur þai cuthe put in þe toder skale. And when þai put

[1] MS. vegetatur. [2] MS. *repeats*, in Libro. [3] MS. þat.

a little powder þeron, it weyid' les þan[1] any thyng did' at þai cuthe put in þe toder skale. And when þai say þis, many wise men had grete mervell þerof. And emang*is* þai*m* ane said vnto kyng
4 Alexand*er*; "þis stone shewis vnto you what ye er; ffor now ye wey mor þan duse all þe werld', for it may skantlie bere you. Bod fro ye be deade and a little powder of erth casten on you, þan shall ye be les þan any thyng þat is in þis werld'."

DXVII.

8 Mortis horror aliquos ad bonu*m* inducit.

We rede in 'Li*b*ro de Dono Ti*m*oris,' when þe kurk of Crepsie[2] shulde be halowed', & for þat þai wolde take oute þe bodie of ane erle þat was berid' þ*er*, þai fand' a tade sittand' on his face
12 knawand', & many wormys and serpentis, to so mekull at all þ*at* þ*er* was fled', all bod a son of his awn. And he come to it & saw it, & tuke hym so mekull þoght þ*er*for þat he lefte all his gude & tuke hym to pou*er*tie, & was so pure at efterward' he beggid' his
16 meat. And so he p*er*severd' many day. So hym happend' on a tyme to com vnto Rome, & þ*er* he become a collear to gett hym meat w*it*h, & he had no noder place to lig in bod vnder-nethe a grece in þe howse of a cardinall. And þ*er* he lay vnto he dyed', 20 and made a gude end'. And on þe nyght when he dyed', all þe bellis of þe kurk rang be þ*er* one.

Mortis ti*m*or reddit ho*min*em tristem *et* cogitatiuu*m*.
Infra de timore, iij & iiij.
24 Mortuis valent suffragia *et* ora*ti*ones *et* obla*cio*nes.
Sup*r*a de missa, iij, *et* inf*r*a de suffragio, iij.

DXVIII.

Mortis memoria induc*it* ho*min*es ad pen*itenti*am.

We rede in 'Li*b*ro de Dono Timoris' how on a tyme þ*er* was
28 a cursid' knyght, and he wolde do no penance þat was enionyd'

[1] MS. þat. [2] Harl. MS. Cresby.

hym̃ for his syn̄ be Pope Alexander. & so þe Pope gaff hym̃ his ryng, & enionyd hym̃ to penans for to bere itt, vnd*er*nethe þis condicion̄, þ*a*t evur when̄ he lukid' þ*er*-vppon̄, he sulde vmthynk hym̃ of his dead'. And when̄ he had worn̄ it many day, and done 4 as he bad hym̃, he turnyd agayn̄ vnto þe Pope, & said' þat he was redie to fulfyll whatt penans at he wolde enioyn̄ hym̃. & so he did' & was a gude man̄.

DXIX.

Mortuis p*ro*dest penitencia a viuis f*acta* loco defu*n*ctor*um*. 8

Mais*ter* Nicholas, þe Archebisshop̄, tellis how som̄ tyme þ*er* was ij felowis at war passand trew to-gedur, and ane of þ*aim* happend' to do a grete syn̄. So be counceill of þ*at* o*þer* he went 12 vnto Rome & shrafe hym̃ þ*er*of, & hym̃ was enionyd' þ*er*for' iij yere penance, & þis taken̄, hym̃ happend' fall into a grete sekenes. And he made grete sorow at he might not fulfyll his penance, and his felow beheste hym̃ þat, & he dyed', he shuld' do itt for hym̃. 16 And when̄ he was dead' & his felaw had done þis penance for hym̃, in þe end' of þe furste yere he þat was dead' apperid' vnto hym̃, and þe thrid' p*ar*te of his bodie was passand white and þe toder ij p*ar*tis blak as pykk. And in þe end' of þe secund yere he apperid' vnto 20 hym̃, & ij p*ar*ties of his body white & þe iij blakk. And in þe end' of þe iij yere he apperid vnto hym̃ all white, and thankid' hym̃ gretelie for his delyv*er*ans.

DXX.

Mortuis valet restitucio ablator*um* f*acta* p*ro* eis. 24

We rede in 'Li*b*ro de D*o*no Timoris' how a duches son̄ was bown̄ to dye, & he was shrevyn̄ & yit he was bod ix yere olde. And when̄ he was dead' he aperid' vnto his moder & told' hur he was in grevus payn̄, becauce[1] he had not payed' dettis þat 28 he had borowid' of his fadur meneya to play hym̃ w*ith*, becaus

[1] MS. *repeats*, becauce.

he had no thoght *per*on when *p*at he dyed. And his moder garte spyr att whome he borowid it, & garte pay it vnto *p*ai*m*. And afterward *p*e child apperid vnto hur agayn, & lete hur hafe know-
4 lege that he was delyverd oute of payn, & put in grete ioy and felicitie.

DXXI.

Mors pulcritudi*n*em *et* om*n*es gr*ati*as corporales destruit.

8 We rede of ane, Isabell, *p*at was hy Whene of Navern, and when sho drew nere hur dead sho garte light many lightis aboute hur bed, and garte feche in many knyghtis & grete men of *p*e cetie. Sho sayde vnto *p*ai*m* on *p*is man*er* of wyse; "Vmthynk you & se
12 *p*at I, *p*e Whene of Navern, *p*e Cowntas of Ca*m*panye, and *p*e dogh*ter* of *p*e Kyng of Fraunce, whilk *p*at was clere & fayr & discrete, and gracious in eu*er*-ilk mans sight, now, as ye see, dead wyll com to me & destroy all *p*ies."

16 Mori debet religiosus in h*ab*itu suo. Sup*r*a de mo*n*acho, ij.

Morientes aliqu*ando* demones asser*un*t. Inf*r*a de vsurario, ij.

20 Mortui ecia*m* in odio morie*n*tes p*ost* mortem illud retine*n*t. Inf*r*a de odio.

Mortuor*um* pe*cc*at*o*r*um* corp*o*r*a* *eciam* post mort*em* visib*i*lit*er* puniu*ntur*. S*upr*a de luxuria.

DXXII.

24 Mortui aliqu*ando* monent viuos p*ro* eis vt ablata restituant.

Cesarius tellis how *per* was a knyght, *p*at hight Fredericus of Kelle, when he was dead apperid vnto a man sittand vppon
28 a blak stede, & oute of his nese-thrilles come a grete reke & flawm

& he was coverd' att with skynnys & bare a grete lumpe of erth betwix his shulders. And þe man þat he apperid' vnto askid' hym if he war Fredericus, and he ansswerd' agayn & said' he was. & he axkid' hym fro whyne he come, and what att þat bement att 4 he saw. And he ansswerd' hym agayn & said; "I am in grete paynys, and þies skynnys I tuke fro a wedow & now I fele þaim burnand' vppon me. Also þer was solde vnto me wronguslie a certayn porcion of land, & now it burnys on my bakk & thrustis 8 me down. Bod & my childer wulde restore it agayn, my payn mon be lestend." And þus he vanysshid' away. And when his childer hard' tell of þer fadur wurdis be þis man þat spak with hym, þai wolde not yelde þis lande agayn, bod had levur at 12 þer fadur sawle war evur in payn þan at þai partid' with þis lande.

DXXIII.

Mortui aliquando apparentes infestant viuos.

Cesarius tellis how þat in þe bisshoppryk of Tryuarens þer was 16 som tyme a knyght þat hight Henrie, & he vsid robborie, avowtrie, inceste, & to be mane-sworn. And when he was dead' he apperid' vnto many folk. So at þe laste he apperid' vnto a doghter þat he gatt in avowtrie, & afterward' lay by hur hym selfe, and he wolde 20 nowder lett for crossyng nor strykyng with swerd'. And when he was stryken, he mott not be wowndid', and þer come fro hym swilk a sownd' like as þe bed had bene dongen on with mellis. So at þe laste, when he wold' no wyse away, thurgh cownceil of þe arche- 24 bisshopp þai tuke holy watyr on a Sononday, & keste on hur & our att þe chawmer. And when þis was done þai saw hym nevur after.

DXXIV.

Mors amicorum debet pacienter tolerari [1].

28

Valerius tellis of ane þat hight Anaxagor, a whilosophur, when one tolde hym þat his son was dead' he ansswerd' agayn & sayd';

[1] MS. tollerari.

"Tell me not þat I wate, ffor I knew whem̃ he was borm̃ þat he sulde dye." Also Oracius tellis of a bisshop̃ þat hight Iovis [1], how om̃ a tyme as he was halowand a howse, as he was enoynttand̃ 4 þe poste with his hand̃, ane come & teld̃ hym̃ þat his som̃ was dead̃; and he nowder removid̃ his hand fro þe poste, nor left his observance for no sorow, þat he sulde not be sene of þe peple to do mor̃ þat longed vnto a fadur þam̃ vnto a bisshop̃p̃. Also we rede of 8 Socraticus, whem̃ þat he did his offrand̃, one lete hym̃ witt þat þe more [2] of his sons was dead̃, he wold̃ not lefe his offrand̃, neuer-þe-les he doffed̃ his crowm̃. Neuer-þe-les he spurrid̃ how he dyed̃, & it was told̃ his som̃ dyed̃ & faght manlelie in þe felde; & whem̃ 12 he harde teld̃ of þat he tuke þe crowm̃ agaym̃ & dond̃ it om̃ his head̃, and said̃ he made mor̃ gladnes þat his som̃ dyed manlely þam̃ sorow for his dead̃.

DXXV.

Morientes liberantur a temptacionibus demonum per deuotas orationes.

16

Saynt Gregur tellis þat in his monasterie þer was a childe þat hight Theodorus, whame he was passand fell̃ & grevus with, & þis childe wolde be passand wrothe with any þat tolde hym̃ oght 20 for his gude, and gladlie he wold̃ not here þaim. So be proces of tyme hym̃ happend to be seke & lay in trans of dead̃, and whem̃ all̃ þe monkis stude aboute hym̃ he begam̃ to cry, & sayd̃; "Go your ways! Go your ways! For I am̃ gyffem̃ vnto þe dragom̃ to devowr̃. 24 Now he hase swolod in-to his mouthe my head̃, bod for you he may not swolow me all̃. Gyff hym̃ rome þat he no langer turment me, bod þat he may do att he come for to do." And one of þaim bad hym̃ saym̃ hym̃, & he said̃ he wold faym̃ bod he myght nott. 28 So þai fell̃ vnto per prayers devoutelie, & þam̃ þis seke childe begam̃ to cry, & sayd̃; "I thank all̃-myghti [*God*], for þurgh̃ your prayers þe dragom̃ is fled̃ & I am̃ delyverd̃."

[1] Harl. MS. Oracius, quoque Iouis pontifex.

[2] Harl. MS. maiorem e duobus filijs.

DXXVI.

Mortuis no*n* est detrahend*um*.

We rede ex 'Legenda Lombard*ica*,' how þ*at* in þe monaster*ie* of Saynt Gregor þ*er* was a monk þat was so vexid' w*ith* þe axis at he was like to dye. & his brethir said' þ*er* psalters aboute hym̄, trowyng þat he sulde dye. And whem̄ þai had done þai began̄ to bakbyte hym̄. So yitt hym̄ happend' to turn̄ agayn̄ vnto lyfe, & he lifte vp his ene & smylid & said'; "God forgyf you, brethir! Whi wolde ye bakbyte me? Ye hafe done vnto me a grete impediment, ffor I was bothe at onys accusid' bothe of you & of þe devull and I wiste neu*er* to whethur dissease I might ansswer. And þ*er*fo*r* when ye se any man̄ bowm̄ to dy, bakbite hym̄ not, bod hafe co*m*passion̄ on̄ hym̄, at ye make hym̄ no lettyng whem̄ he com*m*ys afo*r* þe strayte iugement of almyghtie God."

DXXVII.

Mulierem tangere no*n* est bonu*m*.

Tha*r* was a man̄ of religion̄ þat on̄ a tyme went o-gateward'[1] w*ith* his moder. And whem̄ þai come vnto a watyr, & he sulde bere our his moder, he[2] tuke his handis & wappid' þai*m* in his skirte, at he sulde not tuche þe handis of his moder. And whem̄ he had born̄ hur our, sho askid' hym̄ whi he did so. And he ansswerd' agayn̄ & said', "þe body of a wom*m*an̄ is fyre, & becauce I thoght what wom*m*em̄ er, þ*er*for I wold' not tuche þe for pere*ll* þat mot happen̄ þ*er* vppon̄."

Mulier debet cauere ne[3] ornatu, vel pulc*r*itudi*n*e, vel alloq*u*io p*r*ovocet viru*m*. S*upr*a de abscondere.

Mulier casta est amanda. Sup*r*a de castitate, ij.

Mulieribu*s* naturaliter inest compassio. S*upr*a de co*m*passione, ij.

Mulier diligent*er* debet custodiri. Sup*r*a de ffilia.

[1] Latin, cum matre sua iter faceret.

[2] MS. & he.

[3] MS. ne donis ornatu.

Mulier vltro se ingerit viro. Supra de castitate, v, et de luxuria, i.

Mulier amore castitatis eciam propria membra corporis
4 debet contempnere. Supra de castitate, iij.

Mulier amore castitatis eciam propriam patriam debet relinquere. Supra de Clemente.

Mulier amore castitatis eciam corpus proprium ex-
8 ponit periculo. Vt supra.

Mulieris cohabitacio non est secura viro. Supra de cruce, ij, *et* de carne, i.

DXXVIII.

Mulier eciam amicum nititur decipere.

12 Valerius tellis of one þat hight Zenocrates Platonicus, whilk þat was a man of such vertue, þat he wolde lat no man swere for no maner of cauce, bod att euere man sulde be trowid be his playn wurd; & he was ffamilier vnto a wommann of Athenis. So on
16 a day as sho spak with oþer wommen, sho trustyng gretelie in þe familiaritie of þis philosophur, sho laid a grete wageor at sho sulde bryng hym oute of þe purpos of chastite. So þis philosophur on a tyme come vnto hur, & sho made hym mery of wyne so þat he
20 liste slepe. & sho lenyd his head down in hur kne, & of his awn wyll þer he lay a grete while. And evur sho talkid vnto hym wurdis to provoce hym to luste of his bodie, and yit be no wyse myght sho induce hym þerto, & so he went his wais & sho loste hur
24 wageor. And when þe toder wommen axked hur þat at sho had loste, sho ansswerd agayn & said, þat sho layd hur wageor of a man & not of a stokk, for he was a stokk, sho sayd, & no man.

DXXIX.

Mulier virtuosa.

28 Valerius tellis how þer was a man þat hight Ninus, þat had a wyfe. & when he was dead, on a day as scho was byndand vpp

hur head', it was lattyn hur wit þat Babylon defaylid' in batall'. And with þe ta syde of hur heade vnbun vpp sho ran to feght agayn þaim of Babilon, & neuer wold sitt at bynd vp hur head' vnto all' was won & þai fled'. & þerfor' is ane ymage made of hur & sett vp in þis maner of wyse.

DXXX.

Mulier luxuriosa.

Orosius tellis of one þat hight Semiramis, þat was burnand in lichorie & thristie in blude, made ane ordinans and a constitucion þat for no maner of reuerens nor inceste þer sulde no lettyng be, bod at betwix þe fadur & þe moder & þer childer, als ofte as þaim lykid', it sulde be lefull' to hafe at do samen or for to hafe to wyfe or husband'. So on a tyme sho desyryd hur awn son to hafe at do with hur, and þer in despite he slew hur.

DXXXI.

Adhuc de muliere luxuriosa.

We rede in 'Cronicles' of þe wyfe of Claudius, how þat sho was so gyffen vnto luste & lykyng, þat furste privalie and syne opynlie sho wold' expownd' hur selfe, & cownceil' þerto other noble wommen, so þat sho þoght þat sho had neuer enogh þerof. And at þe laste þe Emperowr' & hur husband' to-gedur slew hur; and sho was so forgettell' of mynd' þat when þai slew hur sho askid' þaim whi þai wolde not com & hafe att do with hur.

Mulier superba *et* despiciens virum quandoque postea viro capitur. Supra de Assenech.

Mulieres non expedit videre. Infra[1] de videre.

Mulier rixosa pacienter a viro est toleranda[2]. Infra de paciencia.

Mulier loquax grauiter punitur. Supra de locucione.

[1] MS. supra. [2] MS. tolleranda.

Mulieris nequicia com*pa*rat*ur* se*r*penti. Infra de serpente.

Mulier adultera viru*m* suu*m* co*n*te*m*pni*t*. Sup*r*a de adult*er*io, j.

Mulier bona debet esse que ducit*ur* in vxore*m*. Infra de vxore.

Mulier debet esse quieta *et* no*n* vaga. Infra de vx*or*e.

Mulier ad peccandu*m* est parata si requiratur. Infra de silencio, ij.

Mulier naturalit*er* ad se att*r*ahit affec*tu*m viri. S*upr*a de co*n*cupiscencia, j.

Mulier temptat viru*m*. Infra de temptacione, v.

Mulier aliqu*ando* feruens est ad[1] bonu*m*. S*upr*a de martirio.

DXXXII.

Mulier i*n*fidelis est marito suo morienti.

We rede how a wom*m*an, when hur husband lay in dead thrawis, callid hur mayden & bad hur go by hur iij yerdes of h*ar*dyn, 'to wynde my husband in." And sho ansswerd agayn & sayd; "Dame, ye hafe enoghe of fayr lyn clothe. Take þ*er*of iiij yerdis and wynd hym in." And sho was wroth[2] & said; "May not iij yerdis of h*ar*den *ser*riff hym well enogh?" So þis man at lay seke happend for to here hur, and when he come to hym selfe, als ill as he myght, yitt he said; "Ya, make it shorte enogh þat it be not fylid w*ith* clay[3]."

DXXXIII.

Mulieres qu*ando*q*ue* p*ro* parua re litigant.

We rede in 'Libro de Dono Timoris' how þ*er* was ij women pleyd befor a iuge for a clew of threde. And þe iuge axkid ather

[1] *After* nd, h, *erased.* [2] *After* wroth, s, *erased.*
[3] *A hand with* Nota *above it points to this tale.*

of þai*m* wharr-of þe bothom̄ at þe clew was wom̄ om̄ was. And þe tane said' it was om̄ a cole & þe toder said' it was om̄ a lym̄ clowte. And þam̄ he rewardid' at þe clew sulde be wom̄ of, & sho at said' sothe of þe bothom̄ sulde hafe it. 4

DXXXIV.

Mulieres [1] attente respic*e*re no*n* de*b*ent religiosi.

We rede in 'Vitis P*atru*m' how om̄ a tyme a monk ram̄ for to se maydens as þai come sam*en* goyng be þe way. And whem̄ he had sene þai*m* he turnyd oute of þe way. And þam̄ ane olde wyfe 8 at was w*ith* þur maydyns sayd vnto þis monk; "And þ*o*u wer a p*ar*fite monke þ*o*u sulde not behalde vs, nor know þ*a*t we wer wommem̄."

Mulier papa creatur. Inf*r*a de papa. 12

Mulier*em* demon incu*m*bens infestat. S*upr*a de demo*n*e, xj *et* xij.

Mulier nobil*is* ecia*m* viro aliqu*ando* se ingerit. Inf*r*a de temptac*ion*e, vj. 16

Mulier molestia carnis est temptata. Inf*r*a de temptac*ion*e, vij.

Mulier*um* ornatui congaudet demon. Inf*r*a de ornatu, ij. 20

Mulier viru*m* suu*m* in remotis p*ar*tib*us* p*er*gentem debet expect*a*re diu an*te* qu*a*m nubat. Inf*r*a de p*er*eg*r*ino *et* sup*r*a de celacione, j.

Mulier secretum e*st* male celans. Sup*r*a de celacione. 24

DXXXV.

Mulier mala decipit viru*m* suu*m*.

Petrus Alphon*sis* [2]; how som̄ tyme a mam̄ went to wede hys vynys, and his wyfe trowid' þat he wold' hafe tarid' long and callid'

[1] MS. Muliere. [2] MS. Alphensis.

hur luff into þe hows. So þis maⁿ happend to be smyteⁿ in þe ee
w*ith* a twyste, so þ*at* he mot not se, & he mott hafe no ruste þ*er*of
& went home. And whe*n* he knokkid' at þe dure þe wyfe was
4 ferde, & hid hur luff in a chawm*er* & aft*er*ward' oppynd þe dure.
And hur husband went in & wolde hafe gane vnto þe bed', and sho
axkid' hym̄ what he wolde do at þe bed', and he tellid' hur all̄ as it
had happend hym̄. And sho bad hym̄ sitt dowⁿ & latt hur
8 charm̄ þe hale ee, þat it happend nott þe same. And sho putt hur
mowthe vnto þe hale ee to likk it, vnto hur luff was gone his way,
at hur husband wiste nott. And þaⁿ sho bad hur husband ryse,
& sayd vnto hym̄; "Now I am̄ sekur of þis ee. And now if you
12 like ye may go vnto your bed and riste you." And so he did.

DXXXVI.

Mulier vna alia*m* in maleficijs iuuat.

Petrus Alphons*is*[1] tellis how som tyme þ*er* was a maⁿ þat went
oⁿ pylg*r*amege, and he betuke his wyfe to kepe vnto hur moder
16 vnto he come home. And whe*n* he was gone sho sent for hur
doghtur lemmaⁿ to sup̄ w*ith* þai*m*, & þai ete & drank sam*en*
& made merie. And sodanlie þe gudemaⁿ come vnto þe dure
& callid', and sho was gretelie trublid' þ*er*-w*ith*, & hid hur lemmaⁿ
20 in þe chawmer and þaⁿ lete hur gudemaⁿ com̄ in. And' he was
wery & wete, & bad þai*m* go make his bed'. And þis olde wyfe
bad hur dogh*ter* bryng a shete & latt hym̄ se it þ*at* he sulde
lig in, or sho made þe bed'. And sho broght a fayr shete, and
24 þe olde wyfe toke þ*at* one end þ*er*of, & þe yong wyfe þe toder, and
held it vp̄ oⁿ ege als hy as þai might aforⁿ þe chawm*er* dure,
& þus þai hid þe gude maⁿ at he might not se to he was gone, at
þai had hyd, oute att þe chaw*m*ber dure. And þe gude maⁿ bade
28 styll̄ & had a mokk[2]. And þa*n* þis olde wyfe said vnto hur
doghter; "Ga now & make þi husband' bedd w*ith* þis shete at
I made myne awⁿ handis seⁿ he went." And he said'; "Dame,
caⁿ ye wefe such clothe?" "Ya, soⁿ," sho said', "forsuth I hafe
32 wroght mekull̄ suche seⁿ I was borⁿ."

[1] MS. Alphens*is*

[2] Latin, et marit*us* delusus remansit.

DXXXVII.

Mulier mediat*r*ix alia*m* ad pecc*atu*m inducit.

Petrus Alphonsis[1] tellis how som tyme þ*er* was a wurshupfull man þat went on pylgramege, and he had a gude wyfe and a chaste. So þ*er* was a yong man þat luffid hur passandly, & wolde hafe giffen hur grete giftis to hafe had his luste on hur, and sho wolde not on no wyse. So at þe laste he fell seke for sorow at he mot not spede, & lay in his bed. So þ*er* come in ane olde wyfe & vysitt hym & askid hym what was þe cauce at he was seke for. And he oppynd his h*er*te vnto hur & tolde hur all þat hym aylid. And sho said hym þurte not be seke her-for, sho cuthe help hym well enogh. And he p*ro*mysid hur a gude rewarde to helpe hym. So sho had a little bykk whelpe, & sho held it fastand ij dayes. So on þe iij day sho made a cake of mustard & mele & gaff it, & it ete it. And for bytuernes of þe musterd it began hugelie to grete, & þe een þ*er*of to ryn. So sho went vnto þis gude wyfe hows, and þis whelpe folowid hur. And sho, becauce sho was ane olde wyfe, welcomyd hur fayre, & gaff hur meat & drynk. So at þe laste sho askid hur what þis whelpe aylid to wepe þus. And sho ansswerd & said; "Dere Dame! it is no m*er*vell if I make sorow & wepe, for þis whelpe was my doght*er*, & was a full leall maydyn, & a gude & a fayr. And becauce sho wolde not consent vnto a yong man þ*at* luffid hur, to be his luff, þus sho was shapen to be a biche whelpe." And w*ith* þ*at* sho lete as sho swownyd & wepid sore. So þis gude wyfe made mekull sorow, & said; "What mon I do? Allas! for I am in þe same cace; ffor a yong man luffis me & I hafe dispysid hym, and I am aferd þat I sall ought be mysshapend." And þan þe olde wyfe ansswerd & cownceld hur to consent vnto hym, & latt hym hafe his liste at sho wer not forshapyn & made a byche whelpe. & sho prayed hur to go for hym, and so sho did & fechid hym vnto þis wom*m*an, & þ*er* he had his luste & his desyre; & þis false alde when had a gude reward of ather p*ar*tie.

[1] MS. Alphensis.

DXXXVIII.

Mulier difficile custoditur.

Petrus Alphons*is*[1] tellis how som̄ tyme þ*er* was a yong wed
man̄, and þurgh conseli̇ of ane olde wyse man̄ he closid̄ his wyfe
4 in a hye chawm*er* þat had no dure butt one, and a wyndow,
& evur as he come owder in or oute, he sparrid̄ þe dure faste.
And on̄ þe night he wolde hyde þe keyis at his bed head̄. And
þus he did a long tyme. So on̄ a tyme when̄ hur husband̄ was
8 away, sho lukid̄ furth̄ at þe wyndow, and sho was war of a fressh̄
yong man̄, & onone sho wex iolious on̄ hym̄. And to þe entent at
sho mott gett oute vnto hym̄, iij nyghtis or iiij, by & by sho made
hur̄ husband̄ dronken̄. And on̄ a nyght p*r*ivalie when̄ he was on̄
12 slepe, sho stale þe keyis fro his head & oppynd þe durys. And
p*r*ivalie sho went vnto þis yong man̄. So hur husband̄ wakynd̄ &
myssid̄ hur, & compasid̄ þat w*it*h-owten̄ a cauce sho wolde not hafe
desyrid̄ [*hym*] to drynk so faste on̄ evyns as sho did̄, & said̄ no þing
16 bod lay stili̇ & slepte. So when̄ sho had had hur luste, sho come in
agayn̄, and he lete as he myssid̄ hur nogh̄t. So on̄ a night afterward̄,
he fenyd̄ hym̄ selfe dronken̄, and þe same night sho rase vp̄ as sho
did afor̄, and went vnto hur luff. And onone as sho was gone, he
20 rase p*r*ivalie & folowid̄ hur & come vnto þe dure & sparrid̄ it faste,
& went vp agayn̄ & stude in þe wyndow wachand̄. And at þe
laste he was war of hur com*m*and in hur sark̄. And sho knokkid̄,
& he axkid who was þ*er*? And sho besoght hym̄ forgyff hur
24 at sho went furth̄, & to latt hur com̄ in. And he said̄ sho sul̄d not
com̄ in, bod sho sulde stand̄ stili̇ þ*er* & he sul̄d̄ shew hur vnto hur
fadur & hur moder in þe aray at sho was in. And þe vse was þat
þai þat wer fon̄ þ*er*-oute at mydnyght, wachemen̄ sulde take þai*m*
28 & on̄ þe morn̄ sett þai*m* on̄ þe pyllorie, þat ali̇ men̄ myght wonder
on̄ þai*m*. And when̄ sho saw þat on̄ na wyse he wolde lat hur in,
sho said̄ sho sulde lepe into a draw-weli̇ at was bod a litle fro þe
dure, & drown̄ hur selfe, rather or sho war takyn̄ & shamyd̄.
32 And when̄ sho saw for ali̇ þis at he wold̄ not lat hur in, sho tuke

[1] MS. Alphens*is*.

vp a grete stone & keste in-to þe draw well, and bad fare-wele for evurmor. And when he herd it fall in-to þe well, he went it had bene sho had loppyn in-to þe well, and he was somwhat asstonyd, and he oppyn þe dure faste, & ran vnto þe well at luke if he mott 4 gett hur oute. And sho had hid hur be þe wall & saw þe dure was oppyn, & whippid in & lokkid þe dure faste, & gatt hur vp in-to þe wyndow. And when he hard sho was getten in, he said; "O, *þou* fals womman, and full of þe devuls crafte! Lat me com 8 in!" And sho said, nay, he sulde nott. And *þer* sho held hym oute vnto wache-men come & tuke hym, & had hym vnto *prison*. And on þe morn sho went vnto hur fadur & hur modir, and told *þaim* how þat he went oute on þe nyght to his strompett*is* & for- 12 suke hur, & *þer* þai come vnto þe *prison* all sam*en* & made playnt on hym. And *þer* in his sarke & his breke he was sett on þe pellorye, at all folk wonderd on hym, & þus maliciouslie sho put hur blame opon hym. 16

DXXXIX.

Mulie*ris* malicia qu*ando*q*ue* in caput suu*m* redundat.

We rede in 'Cronicles,' when kyng Albyon was at Veron at a grete feste, he commanddid his butler to feche hym a copp 20 þat he had made of þe heade of þe furst husband of Rosamond, at was his wyfe, whame he had slayn in batell; & he garte fyll it full of wyne & dranke *þer*of, & gaff Rosamond his wyfe & made hur to drynk *þer*of. And he bad hur drynk w*ith* hur furst 24 husband, and sho *con*seyvid what he ment & was passand wrothe w*ith* hym. So *þer* was in þe cowrte a duke þat held[1] a chawmerer of þe whene, & sho had knowlege *þer*of. And on a tyme when þe kyng was fro home, opon a nyght sho went into þis chawmerer 28 bed, & sent *pr*ivalie vnto þis duke a message as it had com*men* from hur chawmerer, & bad hym com & lye w*ith* hur; and *þer* þis duke lay bye hur. And when he had done sho said vnto

[1] MS. *repeats*, þat held.

hym̄; "Knowis þou what I am̄?" and he said'; "Ya, þou erte þe chawm*er*er, my lemman̄." And sho said', "Nay, I am Rosamond', att þou has done þis dede w*ith*; & chese þe oon̄ of ij. For
4 owther þou sall̄ sla kyng Albyon̄ at slew my furst husband' & garte me drynk of his head', or els I sall̄ tell̄ hym̄ what þou hase done, & make hym̄ to sla þe. And þ*er*for̄ venge me of hym̄ þat made my husband' head in a copp, or els þou sall̄ dye þ*er*for̄."
8 And he said', nay, he wold' not do it hym̄ selfe, bod he p*r*omysid' hur att he sulde gett a noder þat sulde do it. And sho gart hide þe kyng*is* armor & his batell̄-ax at stude at his bed-head', & his swerd' at hang sho gart bynd' it, so at it mott not com̄ oute
12 of þe shethe. And when̄ þe kyng was in his bed & of slepe, þis manwheller come in, & þe kyng gat his swerd' & wold' hafe drawen̄ oute, & it wold' not; & so he was slayn̄. And þan̄ he tuke Rosamond', & all̄ þe knygis tresur & ffled vnto þe Cetie of
16 Raven̄[1]; & þ*er* he wedd hur. And hur happend' þ*er* on̄ a tyme to se a fayr yong man̄, & sho wex amoros of hym̄, and þoght þat sho wolde hafe hym̄ to hur husband'. And sho gaff hym̄ þat had wed' hur poysen̄ to drynk, and kyllid' hym̄. And when̄ he felid þat it
20 was venom̄, he garte hur drynke of þe reu*er*cion̄. And sho wolde nott, & he tuke oute hys swerd' & bad hur drynk̄ it, or he sulde kyll̄ hur. And so sho drank it, & þ*er* þai wer both̄ dead'.

DXL.

Mulier vbiq*ue* ab om*n*ib*us* est fugienda.

24 We rede in 'Vitis P*atrum*' how þe abbot Semestras had c*er*tan̄ disciples þat on̄ a tyme said' vnto hym̄; "Sur, [*go*] we into þe werld' a while, & latt vs dwell̄ þ*er*." And he ansswerd' agayn̄ & sayd'; "Go we þan̄ whare no wom*m*an̄ is." And þai ansswerd'
28 hym̄ agayn̄ & said'; "Whar̄ is þat place þat a wom*m*an̄ is not in, bod if þat it be in wyldernes?" And þan̄ þe abbott ansswerd' agayn̄ & said'; "Ther̄for̄ I p*r*ay þe, lat vs abide in wyldernes."

Mulieris memoria in corde viri esse non debet. Sup*r*a
32 de me*mori*a, ij.

[1] Lat. MSS. Ravenna.

Mulier luxuriosa in p*ro*pr*i*um filiu*m* impet*it*. S*upr*a Andree, ij.

Mulieris sp*ec*ie diabolus s*anct*os temptat. Sup*r*a Andree, iij. 4

DXLI.

Mulieris nobil*is* vi*r*tus qu*andoque* apparet in morte.

Iustinus tellis of ane þat hight Olimpias, and whem̃ she saw armyd' mem̃ come and' wold' hafe slaym̃ hur, sho went & cled hur in gay clothyng, & tuke ij maydens w*ith* hur and went to mete þai*m*. 8 And whem̃ þai saw hur in þat aray, þai wer astonyd' at sho did so & þai went agaym̃ vnto þ*er* maisters [*& teld*] how þai fand' hur not ferd' nor fleand' fro dead', nor at sho was not ferd' for swerd' nor wownd', nor wepid' wom*m*anlyke, bod resayvid' armyd mem̃ mekelie 12 w*ith* ioy & murth̃, and obeyid' hur to vndergo dead'. And þus sho was delyverd'.

DXLII.

Mulier *et* viuens *et* moriens honestatem debet s*er*vare. 16

Iustin*us* tellis of þis same wom*ma*m̃, how om̃ a tyme[1] sho was strykem̃ w*ith* a swerd' & felł down̄ & dyed', & yit w*ith* hur clothis & hur hare sho coverd' hur theis, so þat none vnwurshup̄ of hur bodie sulde be sene. Also we rede of the whene of Narvam̃[2], 20 þat hight Isabell, & was doght*er* vnto Saynt Lowyce þat was kyng of Fraunce, þat if all sho was yong and passand' fayr, neu*er*-þe-les sho wolde neu*er* lyg w*ith* Kyng Theobald', at was a fayr yong mam̃ at had' wed hur, bod in hur sark, nor lat hym̃ lig w*ith* hur bod in 24 his sark & his breke. Nor þ*er* was neu*er* none of hur maydens, nowder p*r*ivalie nor apert, þat nowder in bath̃ nor in wasshyng saw als mekull as hur ancle bare. And whem̃ sho dyed', sho com*m*andid' hur maydens þat þai sulde wapp̄ all hur bodye & hur 28

[1] MS. tyme whem̃. [2] Harleian MS. de regina Navarre.

membres in a long webb & sew it, at whem becauce of sethyng hur membrus burde be cutt, þe clothe sulde be cutt, at þai þatt cutt hur sulde not se none partie of hur body bare.

4 Mulier sine assensu viri non debet dare magna. Infra de vxore.

Mundi debent esse qui contractant sancta vasa *et* vestes. Supra de corporali.

8 Mundi pericula sunt evitanda. Infra de risu *et* de periculis.

Mundo possunt adaptari que supra dicuntur de contemptu mundi, de diuicijs *et* morte.

DXLIII.

12 Munera parua ab amicis data sunt non spernenda.

Senec tellis how þat whem þe disciples of Socrates come and broght hym many giftis, he had a pure scolar þat hight Escharmes, þat come & offerd hym selfe vnto hym and said; "Sur, I giff you 16 þe beste þing þat I hafe, þat is myne awn bodye." & he said þat oþer þat gaff hym smalt giftis helde þer beste giftis behynde, & so wolde not he doo, bod he prayed his mayster to take þat pure gifte, & so labur it with alt his diligens, att it mott be better & fayrer 20 for his sake. And his maister answerd hym agayn & sayd; "I have tane a grete gyfte of þe bod if þou þinke þi selfe little, and giff þi selfe besylie for þine awn profett to do alt thyng at I command the."

24 Munera magna non debet dare vxor sine licencia viri. Infra de vxore.

DXLIV.

Munera accipere non debet princeps vel prelatus.

Valerius tellis of one Marchus Thurius, þat was þe nobyllest 28 cowncelor within Rome. & on a tyme a grete man come vnto

hym̄ & fand' hym̄ syttand' at his supp*er* be þi fyre, & all his meat on̄ a tre-dubler. And he offerd' vnto hym̄ & wold' hafe gyffen̄ a grete porcion̄ of sylu*er* vessell, & bad hym̄ were þai*m* for his sake. & he forsuke þai*m* & wolde not take þai*m*. And he was 4 wrothe þ*erwith* & said'; "Ye sall nevur tell þat Marchus Thurius had lere be lorde of riches þan̄ for to be maid' riche of wisdom̄. For vmthynk you þ*at* ye neu*er* saw me ourcom*men̄* in batell, nor yit be corrupte w*ith* money." 8

Murmurare no*n* debet paup*er* cui datur elemosina.
Infra de paup*er*tate.

DXLV.

Mures *eciam* hom*in*es aliquando inuadu*nt*.

We rede in 'Cronicles' þat in þe tyme of þe iij Henrie þe 12 Emp*er*our, how þ*er* was a riche man̄ on̄ a day satt at his meate. And sodanlie he was vmlappid' w*ith* a grete flok of myce, and sodanly þai lefte all[1] at was in þe howse, & pursewid' vppon̄ hym̄. & men̄ tuke hym̄ and had' hym̄ vnto a ship̄ on̄ þe watir at he mot 16 so esskape þe myce, & voyde þai*m* fro hym̄. And þai lepid' after hym̄ in-to þe watyr, & come to þe shupp̄ & gnew it þurgh. & so he mott on̄ no wyse kepe hym̄ fro þai*m*, vnto so muche att he was had to land' agayn̄; & þ*er* þe myce fell on̄ hym̄ & kyllid' hym̄, & 20 ete hym̄ vp eu*er*e morsell vnto þe bare bonys.

DXLVI.

Musce infestant multos.

We rede ex 'Legenda Lombardica[2]' how at þ*er* happend' on̄ a tyme a grete multitude of fleis in ane abbay þat Saynt Barnard' 24 made, vnto so mekull at þai did' mekull noysans vnto all men̄ þat dwellyd' þ*er*in. And when̄ þai come & tolde hym̄, he said' þat he sulde curs þai*m*, & on̄ þe morn̄ þai wer fon̄ dead', ilk one.

Mutacio frequens iudicum[3] no*n* est pop*u*lo vtilis. 28
S*upr*a de ballivo, ij.

[1] MS. *repeats*, all. [2] MS. ex legib*us* Lombardoru*m*.
[3] MS. iu den̄. Harl. MS. iudicu*m*.

DXLVII.

Natalis Domini, primo.

The birth̄ of our Lord' is prevyd' be many meracleys, ffor Innocencius þe iij telles how at Rome þer was contynuall̄ pease xij yere to-gedur, and þerfor̄ þe Romans byggid' a fayre temple, & sett þerin þe ymage of Romulus, & garte call̄ it Templum Pacis. And þai askyd' Appollo how long it sulde laste, & he said' vnto a wommañ þat was a clene maydeñ bare a childe. And whenñ þai hard' þat, þai said' it sulde laste evur, & wrate abowne þe dure in goldeñ letters; 'Templum Domini[1] in eternum manet.' And whenñ our̄ Ladye bare hur childe, vppoñ þat same nyght it fell̄ downñ vnto þe hard' erth̄, and þer is now Ecclesia Sancte Marie Noue[2].

DXLVIII.

Natalis Domini probatur dupliciter, ij°.

Ex 'Legenda Lombardica[3]' we rede how þat vppoñ þat day þe ymage of Romulus and all̄ oþer ydolfis in Rome fell̄ downñ & brak̄. And Saynt Ieromñ tellis also how þer come a tokyñ in Egipte for all̄ þer idolfis fellis whenñ our Ladye bare hur chylde. And her̄-for̄ þe prestis of þe temple garte make ane ymage of a maydyñ with a barñ in hur armñ, and sett it in a privay place in þer temple, & vnto þat þai did wurshup̄.

DXLIX.

Natalis Domini probatur multipliciter, iij°.

We rede ex 'Legenda Lombardica' how þat same nyght þe derknes of þe nyght and' clerenes of þe day war turnyd' evuñ contrarie.

[1] Lat. MSS. Templum Pacis. [2] MS. Sancte Marie de nouo.
[3] MS. Legibus Lombardorum.

DL.

Natalis probatur, iiijto.

Orosius and Innosins[1] tellis how þat a well in Rome þat same nyght was turned in-to oyle & ran in-to Tyber, and all þe day after sprañ habundandlye; ffor Sibilla had prophecyed & said þat our Savyor sulde not be borñ or a well of oyle sprang oute of þe erthe.

DLI.

Natalis Domini probatur, vto.

Crysostimus tellis þat vpponñ þe nyght of þe natiuitie, vnto þe kynges þat war prayand onñ a hyll, a fayr starñ appered[2] vnto þaim. & it had in it a fayre childe, and vpponñ his shulder a fayr cros shynyng, whilk childe spak vnto þe kyngis and bad þaim go in-to Iudea & seke hym, & þer þai sulde fynd hym borñ.

DLII.

Natalis Domini probatur, vjto.

We rede in 'Legenda Lombardica' how þat vpponñ þat day þer apperid in þe este iij sonnys[3], and somwhat befor þat tyme after þe dead of Iulius Cesar.

DLIII.

Natalis Domini probatur, vijmo.

Innocencius þe iij, pope, tellis how þat Ottouianus þe Emperour, þat all þe werld was subgett vnto, and be his resoñ he plesid so vnto þe senaturs of Rome, þat þai wolde hafe wurshuppid hym as Godd. And he callid Sybilla þe prophetice vnto hym, & axkyd hur if evur þer sulde be any borñ þat sulde be gretter þañ he was.

[1] Harl. MS. Innocens iij.
[2] MS. appeyed.
[3] Harl. MS. qui paulatim in vnum corpus solare redacti sunt. Eusebius in Cronicis, et Magister in Historia Scolastica dicunt quod non ipso die apparuerint tres soles, sed autem per aliquod tempus, scilicet post mortem Julij Cesaris.

So it happend on̄ þe yole-day, and þis Sybyll was in þe Emperour chawmer. And evyn̄ aboute mydday þer apperid' aboute þe son̄ a golden̄ cercle, and in myddeste of þe cercle was þer standand'
4 a fayr maydyn̄ and a chylde in hur armys. And sho shewid' þis vnto þe Emperour, and þe Emperour had grete mervail here-of, & said' þat he hard' a voyce þat spak, saying, "Hec est ara celi." And Sybyll said' þat childe sulde be mare þan̄ he was, and þerfor
8 sho bad hym̄ wurshup̄ hym̄. And þat chawmer is consecrate a kurk in honor of our Ladie, & is callid' to þis day Sancta Maria de Ara Celi[1]. And fro thens furth̄ þe Emperour wurshuppid' þis childe & wolde wurshup̄ none oþer goddis. And vnto þis
12 sentans accordis Timotheus, historiagraphus, and Orosius for þe moste partie.

DLIV.

Natalis probatur, viij^uo^.

We rede ex 'Legenda Lombardica' how þat þe oxe & þe ass,
16 knowyng mervolosly Almighty God' layd' in a cryb befor̄ þaim, þai fell down̄ on̄ þer kneis and wurshuppid Hym̄. And Saynt Ierom̄ tellis þat vppon̄ þat nyght all̄ þat euer laburd' in vicio sodomitico was slayn̄, so þat not in þe kynd' þat Almizty God had
20 taken̄ fro thens furth̄ þer sulde be fon̄ so mekull̄ vnclennes. For als Saynt Austyn̄ sayd'; "videns Deus vicium contra naturam in natura humana fieri, fere desijt incarnari."

DLV.

Negacionem dei inducit frequenter malum consilium
24 *et* inopia siue paupertas.

Cesarius tellis how þat in þe dioces of Leodenensis[2], besyde Florens, þer was som tym̄ a yong knyght & noble in tornamentis, & giffen̄ vnto vanytis of þis werld', vnto so mekull̄ þat þer aboute
28 he consumyd' all̄ his gudis, so þat he fell evyn̄ in despayr. Vnto so mekull̄ þat on̄ a nyght he garte a man̄ of his lede hym̄ in-to a wude, & þer þai raysid' the devull̄ as þai was wunt to do, & made

[1] MS. Cela. [2] Harl. MS. Leodiensis.

hym̃ to speke with þaim. And þer he bad þe knyght make no
charge of his povertie, & he askid' hym̃ if he wold' hafe riches
agayn̄, & ioy, as he was wunt to hafe. And þe knyght said',
ya, he wolde, and it mot be done be God' Almyghtie. And þan̄ 4
hys man̄ sayd vnto þe fende; "Here hafe I broght you a noble
man̄, my maister, at ye may restore hym̃ vnto þe degre at he was
in afore tyme." And þe fende saide, hym̃ burde furst forsake
Almyghti God & make homage vnto hym̃. And þis knyght, þuf 8
all it war tremland' & makand' sorow, neuer-þe-les, in hope of
requoveryng agayn̄ of þat at he had loste, þurgh cownceil of
þis man̄ he did itt. And þan̄ þe fend said' hym̃ burd nede forsake
Goddis moder. And þe knyght answerd' agayn̄ & said', þat wolde 12
he neuer doo. And þus he partid' away fro þaim, and went agayn̄
vnto þe town̄. And þer was a kurk in his way, and he went
in and sett hym̃ down̄ on̄ his kneis befor' ane ymage of owr' Ladye,
& wepid' & made grete sorow, at all þe kurk rang with. So evyn̄ 16
þe same howr', a knyght þat had boght all his lifelod befor',
com̄ by þe kurk away, & hard' grete noyse & went in, & when̄
he fand þe knyght, þat he kend weil enogh, cryand & makand' his
prayer so devowtly, he had grete merveil, & drew hym̃ be-hynd' a 20
pyler & stude still, & þogght he wolde wit what all þis bement.
And, at bathe þies knyghtis hard', our' Ladie spak vnto hur Son̄ &
said'; "O, þou swete Son̄! Hafe mercie of þis man̄!" And
þe childe at satt on̄ hur kne wolde not speke agayn̄ vnto his 24
moder, bod turnyd' his head' awayward' fro hur. And sho prayed'
hym̃ agayn̄, & sayd' þat þe man̄ was dessayvid', and with þat
he turnyd' his bak opon̄ hur and said'; "This man̄ hase denyed'
me, what shulde I do vnto hym̃?" And þan̄ þe ymage of owr' 28
Lade rase vp & sett hur Son̄ apon̄ þe altar, and feil down̄ on̄ hur
kneis at His fete and said'; "I pray þe, swete Son̄, þat for my
sake þou forgyff hym̃ his syn̄." And onone þe child' liftyd' vp His
moder and said vnto hur; "Moder, yit I neuer denyed' þe thyng 32
att þou axkid' me. And now, beholde, for þi sake I forgyff hym̃."
And þan̄ þis knyght was fayn̄, & rase & went his ways furth of þe
kurk, and was passyng sadd' & hevy for hys syn̄, & glad þat it was
forgyffen̄ hym̃. And þe toder knyght folowid' hym̃ privalie, & 36

ou*er*tuke hym̃ & axkid hym̃ whi his eeñ war so wate & so bownyd̃. And he answerd̃ agayñ & said̃ þe wynd garte itt. And he said̃ agayñ; "Sur, I knaw þe cauce of your truspas well̃ enogh̃. And
4 Sur," he said̃, "I hafe a doght*er* & no mo childer, and if ye wull̃ wed hur I sall̃ giff you all̃ your lyfelod̃ agayñ, & you ij I sall̃ make heyris of all̃ my riches." And he thankid̃ hym̃ & wed hur, & was afterwerd̃ a gude mañ & a riche.

8 Negant *eciam* deu*m* religiosi. Sup*r*a de mi*seri*-*cordia*.

Nega*cion*em dei induc*it* amor carnal*is*. S*upr*a de amore.

12 Nega*cion*em dei inducit ambicio digni*tatis*. Sup*r*a de Maria, vj [1].

Neganda no*n* est paup*er*i elemosina. Inf*r*a de paup*er*e, ij [2].

16 Necligencia ho*min*is impedit ne ei ab aliquo sub-ueniatur. S*upr*a de cogitacione.

Negligencia executor*um* nocet testatori. S*upr*a de executore, j.

20 Negligencia vtenciu*m* aliqua re p*er*dit*ur* aliqu*ando* ip*s*a res. S*upr*a de legato.

Necligencia dicendi horas. S*upr*a de Augustino, ij.

DLVI.

Negociatores sine fraude debent em*er*e *et* vendere.

24 Tullius tellis how oñ a tyme it was disputid̃ betwix Diogenes & Stocius [3], þat was his disciple. And Diogenes sayd̃; "All̃ þe vices of a thyng þat is selde aw not to be expowndid̃ to hym̃ þat byes it, bod ewhils it is constitutt be þe law; ewhils neu*er*-þe-les o*þer*

[1] So Lat. MSS., Eng. MS. *has*, de iniuria, iij.

[2] MS. iij.

[3] Arund. MS. int*er* Diogenem, Babilon:u*m* stoicu*m*, et disci*p*ulum ei*us*, Antip*atr*em. Harl. MS. int*er* Diogene*m*, Babilonia*m* storcum, etc.

thynges er done w*ith*outen gyle." And his scoler ansswerd hym agayn & sayd, þat when þe byer trowes att þe thyng be gude, & puttis truste in hym þat sellis it, þe sellar aw to tell þe byer & þ*er* be any fawte þ*er*in. Than Diogenes sayd; "It is one to be styll & anoder to layn, and þe tane is not p*ro*fitable to þe to here, nor it is not nedefull to me to say." And þan his scoler sayd; "And it be dampned at Athenys at a man sall not tell þe way vnto hym þat travels, mekull mor dampnable it is wittandlie to suffer a man fall in-to error." Than Diogenes sayd; "He hase not garte þe bye þat stirris þe not to bye; and þ*o*u byes þat þing at plesis þe, and he p*r*aysis þat þing þat is his awn. And whar þe dome is in þe byer, þ*er* is no begyle in þe seller. And þ*er*for[1] a[2] seller aght to layn nothyng vnto þe byer[3], neu*er*-þe-les hym thar not tell hym bod if he wyll, for what-som-evur langis to hym þat byes it, longes to hym þat sellis, to witt how þat he sall sell."

Nequicia mulieris comp*a*ratur s*er*penti. Infra de s*er*pente.

DLVII.

Nequicia Herodis.

We rede in 'Cronicles' how þat Herode, when he hard tell þat þe Iewis abade w*ith* grete myrth agayn he sulde dye, he garte gadur sam*en* all þe noble yong men of Iudee, & garte spar þai*m* in a p*ri*son, & com*m*andid vnto Salome his wyfe þat als tyte as he war deade, þat sho sulde sla þai*m* ilkone, at on þat man*er* of wyse all Iudee sulde make sorow when he was dead as wele as þai dyd in his lyfe. And so was done.

Nero. S*upr*a de crudeli*ta*te, *et* inf*r*a de p*ro*digali*ta*te *et* Simone.

DLVIII.

Nicholai confessoris.

We rede in his 'M*er*acles,' how som tyme þ*er* was a Iew þat hard tell of þe m*er*acles of Saynt Nicholas, and he garte make ane

[1] MS. *repeats*, and þerfor. [2] MS. & [3] MS. seller.

ymage of hym̄, & sett hym̄ to kepe all̄ his gudis. And whem̄ þe Iew om̄ a tyme was fro hame, thevus come & stale away his gudis, & whem̄ he come and fand þai wer away, he begam̄ to reprufe
4 þis ymage, and bett itt sore. And Saynt Nicholas apperid vnto þies thevis, & shewid' þai*m* how his body was betym̄ for þat gude att þai had stollem̄, and thretid' þai*m* at þai sulde be hanged' bod if þai had þis gude agaym̄ & restorid it, & teld' þai*m* at he was Saynt
8 Nicholas, in whose kepyng þis Iew had putt all̄ his gudis. And þies thevis wer fferd', and broght all̄ þies gudis agaym̄, and tolde þe Iew þis m*er*acle. And he was turnyd' & þai, bothe, and become gude mem̄; & þe Iew was cristend'.

DLIX.

12 ## Nicholaus scolarem suscitauit.

We rede in his 'M*er*acles' how þ*er* was a gude mam̄ þat vsid' yerelie, becauce of a som̄ þat he had þat was a scolar, apom̄ Saynt Nicholas day for to make a grete feste, & dele grete almos in
16 wurshup̄ of Saynt Nicholas. So þe devull̄ had a dispite þ*er*att, & come to þe dure in a pure mans liknes, & axkid' almos vppom̄ þe Saynt Nicholas day. And þe gude mam̄ sent hym̄ almos w*ith* þis scoler, and þ*er* þe devull̄ strangeld' þe childe & kyllid' hym̄.
20 And whem̄ þe fader come vnto þe dure and fande his som̄ dead', he made mekull̄ sorow & had vp þe dead' childe in-to a chambr̄, and sett hym̄ dowm̄ om̄ his kneis & made his co*m*playnt vnto Saynt Nicholas, & said'; "Loo! Saynt Nicholas! behold', is þis your
24 reward' of þe wurshup̄ þat I hafe þis many day done vnto you?" And as he was þus complenand' þe childe oppynd' his ene & rase vp̄ & was olyfe agaym̄.

DLX.

Nicholaus iuuene*m* de captiuitate p*at*ri restituit.

28 We rede in his 'M*er*acles' how þ*at* a mam̄ þurgh̄ þe merett*is* of Saynt Nicholas had a childe, whilk þat whem̄ he was a yong mam̄

was takeñ in þe were w*ith* þe Aragans[1], & depute into s*er*ves w*ith* þ*er* kyng. So it happend' vppoñ Saynt Nicholas day þis yong mañ broght þe kyng wyne in a copp of golde, and as he held' it befor' þe kyng he remembred' hym̃ þat it was Saynt Nicholas 4 day, & how his fadur as þat day was wunte to make a grete feste. And sodanly he gaff a grete sigh̃, and þe kyng wold' algatt*is* wete þe cauce at he sighed' for, and he told' hym̃ evure dele. And þis vncrestend' kyng thrett hym̃ & said'; "What at evur þi Nicholas 8 duse, þou shall̃ dwell̃ here w*ith* vs." And w*ith* þat sodanlie þ*er* come a grete wynd', & smate dowñ þe howse and liftid' vp̃ þe childe w*ith* þe copp̃ in his hand' & þe wyne in it, & sett hym̃ evyñ at his fadur dure. And he went in & fand' his fadur & all̃ his 12 frendis at dyner, & þ*er* he teld' þai*m* all̃ how it happend'. And þai war passand' fayñ & thankid God & Saynt Nicholas.

Nicholaus indeuotos sibi v*er*berat. Sup*r*a de deuocione, ij. 16

Nicholaus deuotos sibi remun*er*at. Sup*r*a de deuocione, j.

DLXI.

Nig*r*omancie[2] ars est valde p*er*iculosa.

Cesarius tellis how som tyme þ*er* was a knyght at wold' not trow 20 at þ*er* was any fendis. So oñ a tyme he come vnto one þat was callid' Philip̃, þ*at* was practyse in nyg*r*omancye, and p*r*ayed' hym̃ to latt hym̃ se som̃ fendis. And he re[*cu*]sid' & said' he durst nott; & yit he laburd' hym̃ beselie. So oñ a day, aboute none, þis 24 Philip̃ garte þis knyght put his swerd abowte hym̃, and at a gateshatyll̃, w*ith* a[3] swerd' he made a cercle aboute þis knyght, and bad hym̃ kepe hym̃ wele w*ith*in þis cercle, ffor and any membre of hym̃ come w*ith*oute itt, he mond lose itt vnto tyme þat he come 28 agayñ vnto hym̃. And he bad hym̃, & he saw any bodie, nowd*er*

[1] Lat. MSS. ab Agarenis. [2] MS. Nigromancia.
[3] *After* a, w, *erased.*

giff þai*m* right not, nor take right not of þai*m*, and he tolde hym
þat þai wolde bothe tempe hym & flay hym; bod & he wolde do so
he bad hym, he sayd, þ*er* shuld nothyng noy hym. And when he
4 was gone & þe knyght was be his one in þe cercle, belyfe þ*er* come
as it had bene grete fludis, & a nowd*er* tyme as it had bene
gru*n*tyng of swyne, and now blastis of wynd. And now hym
þoght he saw a man als hye as treis, and when he come nere
8 þe cercle he axkid þis knyght what he wold, & bad hym aske & he
suld tell hym. So he lukid opon hym & hym thoght he was
a grete man & a blakk, & of grete difformytie, so þat he durste not
verelie behald hym. So att þe laste þis knyght spak & said vnto
12 hym; "I hafe desyrid gretelie to se þe." And he axkid hym,
whareto. And þe knyght said, for he had hard tell mekull ill
of hym. And þe fend answerd hym agayn & said; "Men demys
me oftsithis wit*h*owten cauce, and I do no man skathe bod if
16 he gar me. And Philip þi maist*er* is my frend, & I do all þat
plesis hym, for I grevid hym nevur yitt, vnto so mekull when he
callid me & bad me now com vnto þe, I come." And þe knyght
askid hym whar he was when he callid hym. And he said he was
20 als far beyonde þe se as þe se was fro thens; "& þ*er*for," he said,
"it is right at þou reward me for my labur." And þe knyght
axkyd hym what he wold hafe, and he said owder his gown or his
gyrdyll, or a shepe of his flokk; & þan he askid a hen, & att þe
24 laste a cokk. And þe knyght said hym evur nay, and wold giff
hym none of þies. So þe knyght axkid hym whare he had so
muche con*n*yng as he had, and he answerd agayn & said at þ*er*
was none ill done in all þis werld bod he knew itt. "And to
28 so mekull," he said, "þou in such a town & in suche a howse loste
þi maydenhede, and swylk synnys & swilk hase þou done." And
þis knyght cuthe not agayn-say itt. And þan þe devull put furth
his hand as he wold hafe taken hym, and þe knyght was ferd
32 & fell bakward in þe cercle, & cryed as he had bene wude. And
als sone as þis Philip harde hym, he come and made all þis
fantasies to vanyssh away. And evur aft*er*, fro þat howr forward,
he was pale & ill hewid, & trowid alway at þ*er* war fendis. And
36 afterward he amendid his life & become a gude man.

DLXII.

Nigromantici discipulus a demone rapit*ur* *et* deportatur.

Cesarius tellis how at þe cetie of Tholett þ*er* was ane þ*at* held' a skule of nyg*r*omancy, and his scolers on a tyme desyrid' þ*er* maist*er* þat he wolde prufe þat befor' þai*m* þat he taght þai*m*. And þ*er* maist*er*, þuf att he wer il-wyllid' þ*er*to, on a tyme led' þai*m* into þe feld', and w*ith* a swerd' he made a cercle aboute þai*m*, & he bad þai*m* if þai saw any thyng nowd*er* gif it nor take þ*er*-off, bod at þai sulde holde þai*m* iustelie w*ith*in þe cercle. And þan he went a littyll fro þai*m*, & began to say his enchawntmentis. & belyfe fendis þat war callid' come, som in liknes of a man, som of a wom*m*an, & som makand mynstralcy, & som dawnsand'. And emang þai*m* þ*er* was ane like a fayr' womman, fayrer þan all þe toder was, and sho p*ro*furd' a golde ryng vnto ane of þe scolers ofte sythes, & lang he forsuke it, & at þe laste he tuke it, and onone sho clekid' hym oute of þe cercle & þe ryng, bothe, & onone sho was away w*ith* hym. And his felos began to cry, & þ*er* maist*er* come onone, & þai told' hym. And onone he callid' vp þe maist*er*-fend', and tolde hym of þe wrong at was done vnto his scolar, and desyryd to haffe hym agayn. And þis fend' callid' all þe toder fendis vnto a cownceill, and reprovid' hym þat did þe dede. And he excusid' hym & sayd' he dyd no wrong, becauce þe scoler was inobedyent vnto his maist*er*. Neu*er*-þe-les a sentans was gyffen at he sulde be delyverd' agayn vnto his maist*er*, for he was a behufable scolar vnto his maist*er*, and þus he was restoryd' agayn vnto his maist*er*. And fro þat day forward' his felows þoght att his face was lene & pale, evyn as he had bene taken oute of his grafe. & he told' his felows what he saw at hell yatis, & told' þai*m* it was a cursid' scule at þai wer at, & desyrid' þai*m* to lefe itt. And he went and made hym a monk of Ceustus ordur, and afterward' was a hali liffer.

Nigromantica*m* scienciam adipiscens dampnatur.

Inf*r*a de sciencia, iij.

DLXIII.

Nomen Chr*isti* semp*er* est in corde h*ab*end*um.*

We rede in 'Legenda B*eat*i Ignacij,' þat whe̅n he was in dyvers grete turment*is*, he wold̅ neu*er* sease of calling of þe name of
4 Cryste, & þe turmenturs axkid̅ hym̅ whi he rehersyd þat name so ofte. And he ansswerd̅ agayn̅ & sayd̅; "I hafe þ*at* name wrette̅n in my h*er*te, & þ*er*fo̅r I may not sese fro calling þ*er*-vppo̅n." And whe̅n he was dead, þai tuke his harte oute of his body, & cut
8 it sonder be þe myddeste. And þai fand a̅ll his h*er*te writte̅n w*it*hin w*it*h þies namys, Ie*sus* Chr*istus*, & a̅ll of letters of golde. And here fo̅r many oo̅n trusted in hym̅ & was cristend̅.

Nomen acq*ui*run*t* aliqui *eciam* p*er* aliq*ua* mala op*era*.
12 S*upr*a de memoria, i.

DLXIV.

Nouicius d*eb*et semp*er* in deuoc*ione* p*ro*fisc*er*e *et* no*n* tepescere.

We rede in 'Vitis P*atr*um' how þ*er* was one þat wolde entir
16 into religio̅n, and he lete his mode̅r hafe knowlege of his purpos. And sho cownceld̅ hym̅ nay; & he wold̅ not lefe his purpos for hur, bod sayd̅ þat he wolde go safe his sawle. And whe̅n he was entred into þe religio̅n & governyd̅ hym̅ wele, & was fervent
20 in þe begynnyng, fro he had co*n*tynued awhile he began̅ to wax slaw, & yrked̅ w*it*h þe strate[*nes*] of his religio̅n. So o̅n a tyme hym̅ happend to fa̅ll seke & lay in a trans. So hym̅ þoght þat he was broght vnto his dome, & þ*er* hym̅ thoght he fand his moder
24 þat was dead̅. And whe̅n sho saw hym̅ sho sayd vnto hym̅; "So̅n, how is it w*it*h the? Come þou hedu̅r to be demyd w*it*h vs? Wha̅r is it now at þou said̅ vnto me, 'I wi̅ll go safe my sawle?'" And at þis wurde he was confusid̅, & wuste nevur what he sul̅d
28 say vnto hur agayn̅. And w*it*h þat he wakend̅ of his t*r*ans, & amendid̅ of his sekenes, and vmthoght hym̅ þ*at* for he wex somwhatt yrke in his religio̅n he was in way of dampnacio̅n, & he

turnyd hym̃ vnto þe fervor & þe luff þat he had̃ vnto his religioñ at his furste entre, and̃ said̃ vnto hym̃ selfe; "I þat myght not abyde & suffer þe blame & chalange of my moder, how may I abyde þe blame of Almiȝttie God & all̃ his aungels & all̃ þe 4 saynttis off hevyn̄?"

Nouicius confirmatur in religione ex con*sider*acio*n*e penar*um* inferni. S*upr*a de con*uersione*[1].

Nouici*us* confirmatur in religione ex ce*r*titu*di*ne 8 mortis. S*upr*a de con*uersione*.

Nouicij dissoluti debe*nt* corripi. Supra de correcc*ione*, iij.

Nouicij or*ationib*us iuuantur ad p*er*seue*r*and*um*. 12 Infra de or*aci*one.

Nouicio p*ossunt* adaptari multa que dicuntur s*upr*a de con*t*emptu mu*ndi*, conue*rsi*one[1], monacho, et infra de religione *et* obediencia. 16

DLXV.

Nupcie *secun*de no*n* su*nt* appetende.

Ieronim*us* tellis how on̄ a tyme þ*er* was a yong wedow þat hight Ann, and̃ when̄ hur husband was dead̃ sho thoght sho wolde not[2] be wed̃ w*ith* a noder man̄. Hur frendis come & cownceld̃ hur 20 yis, & said vnto hur; "Thow erte yit bod of a myddill̃ age, & a fayr̄ wom*man̄* & a listie, take þe a noder husband̃." And sho said̃; "Nay, þat will̃ I not doo; ffor & I hafe als gude a husband̃ as I had befor̄, I will̃ evur be ferd̃ þat I sall̃ lose hym̃, & if he be 24 yll̃, me wyll̃ gretelie repent þ*at* I had̃ ane ill̃ after a gude."

DLXVI.

Obediencia debet esse parata.

We rede in 'Vitis P*atrum*' of a monk þat was a writer, þat hight Marchus, & as he was writand̃ & in makyng of ane O, 28

[1] MS. con*uersacione*.

[2] *Added above the line.*

his abbott callid', & he lefte it half vnmade & went at his cam̄, becauce he wolde not breke his obedyans.

DLXVII.

Obediend*um* est *eciam* in *im*possibilib*us*[1] a viris *per*fect*is*.

Senek[2] tellis how þat vnto a man̄ þat shulde entre in-to religion̄ þe abbott declarid' þe grevus laburs þ*er*of, & how þ*at* hym̄ burd' doo am̄ suche þing as was com*m*anddid hym̄; & he was nothyng ferd' þ*er*for & recusid' nott to com̄ into religion̄, bod p*ro*mysid' to be always pacient & obedient. So afterward' his maist*er* þoght at he wold' prufe hym̄, so be cace it happend' at þe oven̄ of þ*er* abbay was hate, redie to sett bread' in; and his maist*er* com*m*awndid' of obedyans to go into þis ovyn̄. And he left not to do his maist*er* com*m*andment, bod went in boldlie w*ith* a gude belefe; & when̄ he was in þe oven̄, þe hete þ*er*of turnyd' in-to cold', so þat he felid' nothyng bod as it had bene sprencled' ou*er* w*ith* dew.

DLXVIII.

Obediu*nt* p*er*fect*i* *eciam* cont*ra* spem optinendi quod p*re*cipit*ur*.

Seruius[3] tellis how on̄ a tyme þe same abbott þoght þat he wold' prufe a novace, & he tuke a dry stowre þat he vsid' to bere in his hand' & smate it into þe erth̄, & bad a novice þat he sulde watir it evurilk day vnto þat it waxid' grene & bare liffis agayn̄ kynde. And he did as he com*m*andid' hym̄, and evur-ilk day bare a grete pott full fro a watur ij myle thens, & watyrd' þis stowr unto he had done it a yere; and yitt he wex nott werie bod did on̄ as he did afor. And þuf am̄ hym̄ thoght þ*er* come no frute on̄ his warke, yit hym̄ thoght he wolde not breke his obediens, bod endurid' in his labur am̄ þe secund' yere. And in þe iij yere when̄

[1] *So* Arund. MS., Eng. MS. in possibilib*us*.
[2] Arund. MS. Seu*er*us. Harl. MS. Seuari*us*.
[3] Lat. MSS. Sev*er*us.

þis watir-ber sesid' not of his labur, þis stowr at was dry florisshid', & bare levis & frute. And he went vnto his abbott & told' hym̄, & he tuke all his monk*is* w*ith* hym̄ & come & saw it & sayd'; "Loo! brethur, þurgh v*er*tue of fulfyllyng of obediens, þis dry 4 stowr agayn̄ kynde is now fayr florisshid' & beris levis."

DLXIX.

Obediens verus no*n* attendit quid p*re*cipitur.

Cassianus tellis how on̄ a tyme þ*er* was ane abbott þat com-*m*awndid' his dissiple & said' vnto hym̄; "Go, ryn̄," he said', "als 8 faste as þ*o*u may, and als tyte as þ*o*u may turn̄ me yone grete stone." And onone his dissiple a grete stone, þ*at* many men̄ myght not hafe turnyd', now w*ith* lifte at his head' & now at his breste, w*ith* grete strenth he turnyd' it ou*er*; & he swett so þ*at* 12 all his clothis warr wett thrugh, for he supposid' þat nothyng was com*m*andid' vnto hym̄ þat was impossible to doo.

DLXX.

Obediencia p*er*fecta amore*m* naturalem postponit.

Cassianus tellis how som tyme þ*er* was con̄ taken̄ in-to ane 16 abbay, & he broght w*ith* hym̄ his son̄ of viij yere olde; and he was disseverd' fro hym̄ & put in a-noder cell. So þis abbot þoght þ*at* he wolde [*prufe*] his obedians & his affeccion̄, & he com*m*aundid' hym̄ to caste his son̄ in-to a grete watir. And onone 20 as he had com*m*andid' hym̄, he gatt his son̄ in his armys and come vnto þe watur-syde, and wold' hafe castyn̄ in his awn̄ barn̄ bod at þ*er* was monk*is* þat wachid' what he wolde doo & lettid' hym̄. And yitt for all at þai cuth do he keste it in, & onone þai gatt it 24 oute and savyd itt olyfe.

DLXXI.

Obediunt qu*ando*qu*e* creature *eciam* insensibiles [1].

Saynt Gregorie tellis how þat in þe cetie of Placens þe watur þat was [2] cald' Padus rase vp opon̄ a grete spate and owryode all þe 28

[1] MS. ininsensibiles. [2] MS. wald'.

feldis þat langid vnto ane abbay. & þer was a gude, holie man
þat hight Sabinus, a bisshopp, and when he saw þis he garte
a notorie of his write a bylt & caste in þe flude, and þis was
4 þe wrytyng; "Sabinus, þe servand of our Lord Iesu Criste com-
mandis vnto þe, Pado, þat our þi bankis þou pas no mor fro hens
furth, nor at þou hurte nott landis þat longis vnto þe kurk." And
his notarie did as he bad hym. And onone þe watir felt of þe
8 kurk-land and come vnto þe bowndis at it was wunte to ryn
in; and nevur after vnto þis day rase it ouer þe bankis nor passid
þe bowndis.

DLXXII.

Obediunt sanctis eciam bruta animalia.

12 Saynt Gregorie tellis how þat Florencius, þe servand of Almighti
God, dwelt alone be hym selfe in a celt, & he had v or vj shepe.
And he made his prayer vnto Almyghti God & besoght Hym at
He wold send hym somwhatt to dwelt with hym to comfurth hym.
16 And onone as he had made his prayer, he fand at his celt-yate,
standand, a bere, whilk þat lowtid vnto hym and fawnyd hym, &
was nothyng wylde. And he conseyvid at it was sent hym be
Almyghti God, & bad it go hafe his shepe furth & kepe þaim, & at
20 it sulde bryng þaim home at sex of þe clok at evyn; and it did
trewlie as he bad it. And in þe mornyng he commandid it not to
com home or ix of þe clok, and he fastid evur to it come home.
And evur þis bere did as he bad itt, and so he tarid long fastand o
24 days[1]. And he had iiij disciples þat war wrothe with þis bere
becauce it held þaim long fastand o days, & þai dwelt with anoder
man in þe wyldernes þat hyght Euticius. Becauce per maister
did no swilk takens, and privalie, þai slew þis bere. And þis
28 holie man bade of his dener to evyn, & evur lukid aftur þis bere,
& she come nevur home. So opon þe morn he went vnto þe felde
and fand þis bere slayn, and als sone as he saw hur[2] he knew wele

[1] Harl. MS. cepit ex hoc fama eius longe lateque crebrescere; cui inuidentes, quatuor discipuli Euthici, eo quod magister eorum, Euthicius, signa non faceret, latenter vrsum occidunt.

[2] MS. hym.

enogh who did itt, and he felt opon a wepyng, more for þe malice of his bredur þan for þe dead of þe bere. And þus he said vnto hym selfe; "I trow þat in þis life at vengeange salt be taken on þaim for þer males." And belyfe after it happend as he said, ffor 4 þies iiij brethur war onone streken with a sodan sekenes, & rotid abown erde at þai stynkyd with. And her-vppon þis holie man had conciens & tolde his brethur þat hym forthoght at he had sayd. And alt þe dayis of his lyfe he had sorow þerfor, & wepud 8 & made muche murnyng, and held hym selfe as a crowelt man & a vengeable homycide.

DLXXIII.

Obediencia prefertur alijs[1] virtutibus.

We rede in 'Vitis Patrum' how som tyme iiij brethir þat 12 was cled alt in pylchis come vnto ane abbott þat hyght Pambo, & ilkone of þaim tolde hym þe vertue of oþer, when þai war away at þai spak off. So one of þaim was a grete faster, and anoder was passand pure, and þe iij had passand mekult charitie, and 16 þe iiij had xij yere dwelte in obediens emang olde men & brak neuer his obedyens. And þan þis abbot Pambo sayde; "I saw þat þe vertue of hym þis is mor þan of alt þe toder, ffor ilkone of you þe vertue þat he hase holdys it þurgh his awn wylt, and he this 20 makis his wylt his servand. And such men er acordable in religion, and speciallie þai þat perseuers þerin vnto þer lyfis end."

DLXXIV.

Obediencia debet aliquando a superiori probari.

Cesarius tellis how som tyme þer was a husband þat had 24 a servand þat was profetable & trew vnto hym. And when he hard telt of þe inobediens of Adam, owr former fadur, he had grete dedeyn þeratt. And on a tyme he said vnto his master þat hym þoght þat Adam was a grete fole, þat wolde not kepe his 28 maisters commandment. "For," he sayd, "& ye commandid me a

[1] MS. alij.

thyng I sulde not breke itt." So w*ith*-in a few dayes afterward̃ his maist*er* delyverd̃ hym̃ a box at was sparrid̃, bod nott bod at he myght oppyn̄ itt, and said̃ vnto hym̃; "þis boyste I delyver þe; bod I charge þe att þ*ou* oppyn̄ it natt, for & þ*ou* do, þ*ou* sall̃ lose my g*r*ace, & I wull̃ giff þe no hyre." And when̄ he had takyn̄ þis box and was be his one, he turnyd it abowte & sayd̃ vnto hym̃ selfe; "I am̃ now be myne one, whatt & I oppyn̄ þis boyste? Na man̄ may se me & I doo." So þus he was ou*er*comm*en*̄ with temptacion̄ and oppynd̃ þis boyste. And þ*er* was þ*er*in a little burde, & it flow away; and þan̄ he was passand̃ hevy & fell̃ on̄ kneis befor̃ his maist*er* & askid̃ hym̃ forgyfnes, bod he had it noȝt.

DLXXV.

Obediencia ecia*m* aliqu*ando* in minimis[1] no*n* se*r*uatur.

Cesarius tellis how som tyme þ*er*for̃ þ*er* was a knyght þ*at* had a wurthi gentyll̃-womman̄ vnto his wyfe, and a gude, whilk þ*at* had a grete skorn̄ & a hethyng agayns [*Eve*], þat sho sulde be so vnobedient vnto Adam̃ hur husband̃. And þis knyght blamyd̃ his wyfe herefor̃ and said̃ þat sho was inobediente vnto hym̃ in les þing þan̄ evur was Eve vnto Adam̃. And sho sayd̃ nay, & he yis. So he chargid̃ hur in payn̄ of xlti mark̃ þat opon̄ þat day at sho shulde be wasshid̃ or bathid̃, at sho sulde not entre in-to þe cowrte nor into þe dyke barefute. And lo! so m*er*valoslie it happend̃; ffor fro thens furth̃ sho was so turment w*ith* temptacion̄ þat on̄ a tyme when̄ sho was bathid̃, sodanlie sho sterte oute of hur bathe & went barefute in-to þe cowrte & in-to þe dyke vp to þe kneis. And one at saw hur come & tellid̃ his lord̃, & he come vnto þe ladie & teld̃ hur þ*at* sho had broken̄ hur obediens in les þing þan̄ Eve did̃, & þ*er* he blamyd̃ hur gretelie & made hur pay hur money at he had putt hur in payn̄ of evurilk dele.

Obed*ienc*ia*m* tollit aliqu*ando* temptacio gule. Sup*r*a de gula.

[1] MS. nimis. Harl. MS. *as above.*

Obedire nolens qu*ando*q*ue* visibilit*er*[1] punitur. Inf*r*a de religione.

Obediunt p*er*fec*t*i suscip*e*re penitenci*am* qua*m* no*n* me*r*uerun*t*. S*upr*a de accusac*ion*e. 4

DLXXVI.

Obediencia debet impl*er*i usq*ue* ad reuocac*ion*em p*r*ecepti.

We rede in 'Vitis P*at*r*u*m' how a gude, symple mañ, þat hight Paule, left alł his gudis & went vnto Saynt Antoñ þe abbott. 8 And þe furste nyght þis abbott com*m*awndid' hym̃ at he sulde sitt hym̃ dowñ in his p*r*ayers vnto he come vnto hym̃. And he sett hym̃ dowñ befor̃ þe olde mañ celł dure & made his p*r*ayers, and nowder for þe dew of þe nyght, nor yit for hete of þe day, he wold' 12 not move hym̃ nor go away or his maist*er* come. So it happend' oñ a tyme whe ñ he was emang his brether, he askid' þai*m* whethur was furste, C*r*iste or His p*r*ofett*is*; and so Saynt Antoñ was ashamyd' w*it*h his questioñ & com*m*aundid' hym̃ to go his wais 16 & holde his tong. And onone he did so; and fro thens furth he kepyd' sylens so ferventlie, at he wold' neu*er* speke bod whe ñ his fadur com*m*awndid' hym̃.

DLXXVII.

Oblacio no*n* debet fieri nisi de bono. 20

Iacobus de Vet*r*iaco tellis how som̃ tyme þ*er* was a husband-mañ þat was ane yłł payer of his tenndis, and he wold' seldom̃ offer bod if it wer oñ solempne dayis, and þañ he wold' offr̃ a fals peny or ane yłł. So oñ a passch-day hym̃ happend' emang oþ*er* to com̃ 24 vnto þe howselburde, and þe preste, þ*at* knew þat he vsid' evur to offer a fals peny, whe ñ he had gyffe ñ oþ*er* me ñ þ*er* howselł, he gaf þis husband', in-stead' of his howselł, þe same yłł peny þ*at* he offerd'.

[1] MS. invisibiliter. Harl. MS. *as above.*

And he chewid' & feld' at it was hard', & grapid' in his mouthe what it was, & he fand' it was þe same fals peny þat he had offerd'; & whem he saw it he had grete merveli þerof, and made mekuli sorow. So whem mes was done, he come vnto þe preste wepand' & sayd'; "A! sur, my sym is so grete þat it happend' me þis day at þe sacrament att ye gaff me is turnyd' in-to a fals peny." And þe preste ansswerd' hym agaym & said'; "This thyng happynd' not vnto þe with-oute som cawce, and þerfor' þou haste done som horrible sym. Teli me what it is!" And with grete shame he tolde hym in confessiom, & said'; "I shryfe me þat I was so attemptid' with[1] covatice, þat evur whem oper folk offerd' gude sylver I offerd' alway ane ili penye." And þam þe preste said' vnto hym; "This was þe iugement at þou tolde me off; and herefor' in-stede of þe sacrament þou fand' in þi mouthe ane ili peny. And þerfor' þou moste make restitucioñ." And so he did', & promysid' þat evur after fro thens furth he sulde trewlie pay his tend' & offer gude sylver. And' so þe preste asoylid' hym & gaff hym his howseli, and evur after he was a gude mañ.

Oblacio sacramenti in missa valet ad viuos *et* defunctos. *Supra* de missa.

DLXXVIII.

Obligatus *pro* aliquo, vel hic vel in futuro, *per*soluet illud ad quod se obligauit.

Petrus Damianus tellis how *per* was a monke þat was a grete synner, & grete penance at was enionyd hym he besoght one þat was familiarie vnto hym to helpe hym to do. And he vndertuke to do *þat* one halfe of his penance, & bad hym be not ferd' *þerfor'*. So hym þis at band' hym selfe þus, with-in a while after deyid', and he was a gude mañ emang*is* his brethir; and with-in a little while he apperid' vnto þis oper monk. And he axkid' hym how it stude with hym, and he said'; "Ili & hardlie, not for my selfe bod

[1] *After* with, ov, *erased.*

for the; ffor when̄ I was fre of myne awn̄ selfe I bande me for þe. And þerfor̄," he said̄, "go, & pray þe covent at þai fullfyll̄ all̄ þat at I promysid̄ to do for the." And when̄ þat was done he apperid̄ vnto hym̄ agayn̄, and lete hym̄ witt þat onone he was 4 delyverd̄ þurgh his brethir prayer.

Obligare se[1] pro aliquo non semper est securum. Supra de fideiussore.

Obliuio scitorum prius causatur aliquando ex minu- 8 cione. Supra de minucione.

Obliuissi debet confessor ea que in confessione audiuit. Supra de confessione, iiij.

Obloquendum non est sanctis. Supra de blasfemia, 12 iij.

DLXXIX.

Obstinacio. Obstinatus[2] in peccatis suis dampnatur sepius.

Saynt Bede tellis in 'Gestis Anglorum' of one þat was turnyd̄ 16 in name bod he was shrewid̄ in condicions, and when̄ he was correcte he wolde not amend̄ hym̄ bod was ay longer war; bod becauce he cuthe gude skyll̄ of ane offes, þerfor̄ he was suffred more. So at þe laste hym̄ happend to fall̄ seke, and he garte call̄ 20 all̄ his brethir aforn̄ hym̄, and was all̄ comen̄, he tellid̄ þaim his sete was ordand̄ in hell̄, noght ferr fro Pylatt & Cayphas. And when̄ his brethir cryed on̄ hym̄ & bad hym̄ aske mercye & do penans for his syn̄, he said̄ he might not forthynk̄ his syn̄, for 24 iugement was passid̄ agayns hym̄. And þus he dyed̄ in wrichidnes.

Obstinacio impedit restitucionem forisfactorum. Infra de vsurario, vj *et* x.

Obstinacio impedit contricionem. Supra de contri- 28

[1] MS. Obligare se semper pro aliquo.

[2] MS. Obstinatutus.

cione, v, *et* de he*r*etico, ij; de accusac*ione*, *et* de aduocato, iiij.

Occasione*m* querit potens *et* p*r*inceps contra impotentem. Infra de potente.

Ocium est semp*er* fugiendu*m*. Supra de labore, ij.

DLXXX.

Ocium detestantur s*ancti*.

We rede in 'Vitis P*atrum*' how som̄ tyme þ*er* was ane he*r*mett in wyldernes, neu*er*-þe-les, þuf aſt he mott nott seſt þai*m*, yit he wolde make baskettis and swyllis of palme levis, þat he sulde not be ydiſt, and for to kepe his harte fro ydulſt thoghtys & vanyties þat wiſt com̄ in a mans mynd' and he be not occupied'.

Ociosa v*er*ba no*n* su*n*t dicenda. Infra de v*er*bo, j, & ij.

DLXXXI.

Ociosa v*er*ba p*r*ecipue in eccle*s*ia no*n* su*n*t dicenda.

Iacob*us* de Vet*r*iaco tellis at þe devulſt wrate in a kurk aſt maner ydul wurdis þat was wrettem̄ þ*er*[1], and whem̄ he had not p*ar*chement enogh to write om̄ he drew it oute wi*th* his tethe & his handis, & he drew so faste at he rappid' his head' agaym̄ þe waſt. And þ*er* was a holie man̄ at saw hym̄, and he askid' hym̄ what he did', and he tolde hym̄ aſt þat is befor̄ said'.

DLXXXII.

Oculi su*n*t rep*r*imendi.

We rede in 'Vitis P*atrum*' of one þat hight Gladius[2], whem̄ he had bene lang in his celſt, xx yere or more, yit he lukid' neu*er* vp, nor neu*er* saw þe rufe þ*er*of wi*th*in.

[1] Lat. MSS. v*er*ba ociosa que ibi dicebant*ur*. [2] Harl. MS. Claudius.

DLXXXIII.

Oculus est inimicus cordis.

We rede in 'Gestis Petri Clareuall*is*' how on̄ a tyme, when̄ he had þurgh raklesnes loste ane of his een̄ and was made monoc*ulus*, afterwarde in his sporte he wolde say he had loste ane of his enmys, & at he was mor̄ dredefull̄ for þat ee þat was lefte hym̄ þan̄ for þe los [1] of þe toder ee.

DLXXXIV.

Odore contingit peccare.

We rede in 'Vitis P*atru*m' off ane þat hight Arseni*us*, þat was a passand grete laburer w*ith* his handis, when̄ he was in wyldernes he wolde nevur skyfte his clothis bod ons in a yere, to so mekull̄ þat when̄ he doffid' þai*m* þai stynkid'. And þan̄ he wolde say vnto hym̄ selfe; "For þe vntement and gude savurs þat I hafe felid' in þe werld', þ*er*for̄ it is necessarie to me to fele þis stynke."

Odore nimis delicati *eciam* corpo*ra*li*te*r puniu*n*tur [2]. S*upr*a de delicijs.

Offertorio po*ssun*t adaptari que s*upr*a dicu*n*tur de oblacione.

Officialis malus est ammonendus [3].

DLXXXV.

Oracio debet esse co*n*tinua *et* cu*m* reue*r*encia.

Saynt Ierom̄ tellis how som tyme þer was a man̄ þat hight Iohn̄, & in a banke vnde*r*nethe a grete stone he co*n*tynued' iij yere in his p*r*ayers, and all̄-way standdand'. And he neu*er* satt nor lay, nor neu*er* slepid' bod standand', and he had neu*er* meate bod on̄ þe Sonday when̄ a preste come vnto hym̄ and said' a mes aforn̄ hym̄; and þat was his fude. So at þe laste he was our̄-comme*n* & myght

[1] MS. *repeats*, of þe los. [2] MS. peruniu*n*tur.
[3] *Reference missing in the* MSS.

stand no langer, for his leggis & his fete warr rotyn̄ vnderneth̄ hym̄ & ware come oute of þaim. And when̄ þies iij yere was done, aungels come vnto hym̄ & helid' hym̄.

4 Or*atione* impeditur raptor *et* restituere co*m*pellitur. Inf*r*a de raptore, ij.

DLXXXVI.

Oracioni devote obediunt bruta.

Saynt Gregur tellis how on̄ a tyme when̄ þe holie man̄ Boniface
8 stude vppon̄ a grece lenand' our̄, þ*er* come a fox & tuke a hen̄ evyn̄ befor̄ hym̄. And when̄ he saw þat, he went in-to þe kurk̄ & felł down̄ in his p*r*ayers & said'; "Lorde! Plesis it þe at I may not eatt of þat at my moder bryngis vp̄? Lorde, behald', sho
12 bredis hennys, & þe fox com*m*ys & eatis þai*m*." And when̄ he had done his p*r*ayer he rase & went furth̄ of þe kurk̄; and onone þe fox come agayn̄, & þe hen̄ att he had takyn̄ lete hur fałł owte of his mouthe. And w*ith* þat he felł dead' befor̄ þis holie man̄.

DLXXXVII.

16 Oracio *eciam* dampnatos ad vita*m* *et* pe*netenti*am revocat.

Petrus Damascen*us*[1] tellis how on̄ a tyme þ*er* was a monk̄ at was dead', & was born̄ in-to þe kurk̄ whils a mes sulde be
20 songen̄ for hym̄. And when̄ þe Agnus Dei was said, þis dead monke rase evyn̄ vp sodanlie & spakk & blasfemyd' God' & bannyd Hym̄, & spitt vppon̄ þe c*r*ucifix, and wolde hafe revyn̄ down̄ þe ymage of owr̄ Ladie. & he said' vnto þe monk*is*; "Wharefor̄
24 syng ye or prayes for me? I am̄ dampnyd and in þe paynys of helł." And þan̄ þe monk*is* w*ith* ałł þ*er* h*er*tis p*r*ayed for hym̄, & did of þ*er* clothis & bete þ*er* selfe for hym̄, & made tunsions on̄ þ*er* breste. So at þe laste, þurgh̄ þ*er* p*r*ayer, he come agayn̄ vnto

[1] Lat. MSS. Petrus Damianus.

hym̄ selfe, and began̄ to dispice þe fend̄ & lofe God & our̄ Ladie, & wurshuppid̄ þe cros & askid̄ confession̄ & penance. And þer he confessid̄ hym̄ þat after he had forsaken̄ all̄ þe werld̄ he had fallen̄ in-to fornicacion̄ & laynyd it, & was neuer shrevyn̄ þeroff. And 4 þus he liffid̄ to on̄ þe toder day in prayer & in penance. And þan̄ he passid̄ vnto God.

DLXXXVIII.

Oraciones non iuuant finaliter dampnatos.

Iacobus de Vetriaco tellis þat when̄ Saynt Marie of Oigniez[1] 8 apon̄ a day had made hur prayer vnto God for a certayn̄ dead man̄, hur was bydden̄ at sho sulde no mor̄ pray for hym̄; "ffor he is reprovid̄ of Almiȝtty God̄." And when̄ þat he vnhappelie was slayn̄ in turnament, he was dampnyd̄ vnto evurlastyng payn̄. 12

DLXXXIX.

Orationibus iuuantur anime in purgatorio.

Iacobus de Vetriaco tellis how on̄ a tyme þis Saynt Marie of Oigniez[2] was in hur cell̄, and sho saw afor̄ hur a grete multitude of handis haldyng vp̄ as it had bene to pray vnto hur. And sho 16 besoght God to latt hur hafe knowlege what it bement. And it was ansswerd̄ hur at þai war sawlis of þaim þat war in purgatorie, þat besoght hur to pray for þaim. And sho was fayn̄ þerof & prayed speciallie for þaim. 20

Oracio avis audita est. Supra de aue, ij.

Oracione Deus aliquando mortem tardat. Supra de Basilio.

Orantes impedit demon. Supra de oracione, iij. 24

Oraciones aliquas dicere omni die vtile est. Infra de remuneracione.

Oracioni cordis plus attendit deus quam vocis. Supra de Annunciacione. 28

[1] MS. Ogimet. [2] MS. Oxninez.

DXC.

Or*acioni* corde est attendend*um.*

Saynt Ierom̃ tellis how þat whem̃ Hillariom̃ had lefte all̃ man*er* of o*þer* þing*is* and was giffem̃ alonelie vnto his p*r*ayers, he sufferd̃ many snybbis of þe fend̃; & whem̃ he was in his p*r*ayers þe fend̃ apperid̃ vnto hym̃ in many lyknessis. So it happend̃ om̃ a tyme whem̃ he was in his p*r*ayers, becauce he wolde be lett w*ith* no man*er* of sight, he sett hym̃ dowm̃ om̃ his kneis & om̃ his elbowys, & layd̃ his face dowm̃ vnto þe erth̃. And onone þe devull̃ come & sett hym̃ stridlyng*is* on his bakk̃, & dang hym̃ in þe sydes w*ith* sharpe spurris, & laid̃ om̃ his head̃ w*ith* a swip̃ & said̃; "Wharto syttys þou þus scornand̃ & nappis?" And he was als hevy om̃ his bakk as it had bene a grete sekk full̃ of barlie.

DXCI.

Orantes illuduntur a demonib*us.*

We rede in 'Vitis P*atru*m̃' how om̃ a tyme þe devull̃ said̃ vnto þe Abbott Macharie; "Go we vnto gaderyng sam*en* of our̃ brethir." And he askid̃ hym̃ what he had at do w*ith* þe gaderyng sam*en* of þai*m*, and þe fend ansswerd̃ hym̃ agaym̃ & said̃; "Knowis þou not at w*ith*outem̃ vs þ*er* is no gaderyng? Com̃ and þou sall̃ se our̃ besynes." And he went w*ith* hym̃ & saw, & þ*er* was all̃ þe kurk̃ our as it had bene littyll̃ mem̃ of Ynde, & let þe monkis to make þ*er* p*r*ayers, & turnyd þai*m* in wom*m*em̃ liknes & made þai*m* thynke om̃ þai*m*, & sam*en* þai garte slepe & be wery of þ*er* prayers. And whem̃ þis holie mam̃ saw þat, he made his p*r*ayers vnto God, & sodanlie þai vanyshid̃ away.

Oracionib*us* iuuantur morientes. S*upr*a de morte, xix.

Oracio p*r*edonis ei vitam p*r*olongat. Inf*r*a de remun*eracione*, viij.

DXCII.

Oracione reuocatur ab inferis dampnatus.

We rede in 'Gestis Beati Gregorij' how on̄ a tyme as Saynt Gregor̄ walkid befor̄ þe palace of Traian̄ and vmthoght hym̄ of his mekenes, he began̄ to fall̄ opon̄ a sore wepyng. And he prayed hym̄ so long for hym̄ at Saynt Petur altar̄, wepyng & makyng sorow, vnto a voyce spak vnto hym̄ & sayd̄, þat Traiayn̄ þurgh his prayers was delyverd̄ oute of þe payn̄ of hell̄; bod it bad hym̄ at fro thens furth̄ he sulde bewar, & not presume hym̄ to pray for none vncristend man̄ þat was dampned̄.

DXCIII.

Ordinacio dei non potest impediri.

We rede in 'Cronicles' þat in þe yere of our̄ Lorde M l xv, the erle þat was callid̄ Corandus[1], beyng ferd̄ on̄ a tyme for þe emperowr̄ wreth̄, ffled with his wife in-to a wudd, & þer he hid hym̄ in a tufall̄. So þe Emperour happend̄ on̄ a tyme to com̄ to þis wud on̄ huntyng, & folowid̄ a dere so lang at it was nyght, & he cuthe fynd none of his meneya; so hym̄ happend̄ com̄ to þis tofall̄. Bod þe Erle was gone & þe ladie was þer be hur one, grete with childe; so hym̄ burde nedis be herberd þer þat nyght & sho, als ill̄ as sho myght, made hym̄ a bed̄. & þat nyght sho traveld̄ & was delyverd̄ of a son̄, and when̄ þe childe was born̄ þe emperour hard̄ a voyce say vnto þe childe; "Childe! þis emperour sall̄ be þi fadyr-in-lay." And vpon̄ þe morn̄ þe Emperour rase & went his wais, & commandid̄ ij of his squeyers to feche þis childe in þe wud̄, & for to sla itt & bryng hym̄ þe harte þeroff. And when̄ þai saw þis childe þai had compassion̄ þeron̄, and þai gat a hare & tuke þe harte þerof, & broght it vnto þe emperour, and lefte þe childe lygand̄ in þe wudd. & onone after þer come a duke & fand þis childe, and he sent it home vnto his wyfe becauce he had no childe hym̄ selfe, and bad þaim tell̄ hur

[1] Lat. MSS. Conradus.

at he had getten it, & bad name it Henrie. So when þis chylde was waxen he was fayr & semely & wele-spoken, and passand gracious. And when þe emp*er*o*ur* saw at þis childe was fayr
4 & wyse, he tuke hym into his cowrte. So on a tyme he keste in his mynde a dowte whe*þer* þis was þe childe at he com*m*aundid to sla or nay. And he thoght he wolde be sekur, and he garte make a l*ett*re vnto his wyfe in þis man*er* of wyse; "As þou luffis
8 þi lyfe, onone as þou hase red þis l*ett*re sla þis childe"; & he sent þis childe w*ith* þe same lett*er*. So as he went vnto þe whene-ward hym happend com into a kurk, & he was werie forgone & lenyd hym down & fell on slepe; & his purs at þe lettyr was in
12 hang oute of his bosom. So þ*er* come a preste & fande hym & opynd his purs & lukid þe lett*er*, and hym vgged w*ith* þe wykkydnes at was þ*er*-in, & he skrapid oute, "puer*um* hu*n*c necab*is*," & sett in þies wurdis; "puero filia*m* mea*m* dabis." And
16 so he went furth w*ith* þis l*ett*re & he was wele welcomd; and onone he wed þe Emp*er*ours doghter. So when þe Emp*er*our come home & saw how it was, ffro he wiste þ*at* he was ane erle son his sorow began to slake. And he made mekull off hym,
20 & aft*er* when þe Emp*er*our was dead he was made Emp*er*our. And in þe place þ*er* he was born he byggid a wurthie abbay.

DXCIV.

Ornatus im*m*oderatus corpo*r*is dampnaci*on*is est causa.

24 We rede in 'Libro de Dono Timoris' how som tyme þ*er* was a holie ladie in F*r*aunce. So on a tyme sho was ravysshid in hur spirutt and sho saw a cowntas dead þat sho was passand familiarie w*ith*, and sho saw hur drawen w*ith* fendis vnto hell. And sho
28 made grete sorow, & cried & said; "Allas! Allas! I sary wrich, I was chastie enogh & a grete almos-deler, & I am now dampnyd & for none o*þ*er þing bod for varios & prowde arayment þ*at* I luffid passand wele; & when I was snybbed þ*er*fo yitt I wolde
32 not lefe it[1]."

[1] *This and the following tale are marked* Nota.

DXCV.

Ornatus immoderatus causa est exultacionis demonum.

Cesarius tellis how som tyme þer was a preste at hight Catus, & on a tyme he saw a womman com fro þe kurk. & he met hur at þe 4 kurk-dure. & sho was gaylie atyrid in cowrchevis, and sho had a passand lang tayle folowand hur, and þer was þer-vppon dawnsand a huge multitude of fendis. as it had bene blak men of Ynde, skornand with þer mowthes and clappand with þer handis. And 8 þai war als thykk as it had bene fyssh in a nett. So he commaundyd all þe peple to stand styll, and he coniurid þies fendis at þai sulde nott go away, & he made his prayer & besoght God att þe peple myght se þaim; & so þai did. And when þis womman 12 saw at þe fendis had so mekull power on hur for þe pryde of hur clothyng, & at þe peple yrkid for to luke on hur, sho went home and skyftid hur clothyng & wold neuer were tayle after. And bathe vnto hur and all oþer at say þis vision it was ane occasion of 16 mekenes, & at þai sulde neuer after vse prowde clothyng.

Ornare se potest mulier interdum per virum. Infra de vxore, iij.

DXCVI.

Ornatus vestium non debet esse nimis sumptuosus. 20

Helynandus tellis how som tyme þer was a kyng in Ynglandþat hight Gillelmus, and he wolde were no clothyng bod of a huge price; and if it war light of price, & it war neuer so gude, he wold hafe grete dedeyn þer-att. So on a tyme hys chamberlayn did on 24 hym a payr of new hose, and he axkid hym what þai coste, & he sayd iij s; and he grynnyd & had grete dedyn þeratt & said vnto hym; "þou hureson! Whar saw þou evur kyng were hose off so vile a price? Go," he sayd, "faste, & bryng me a payr of a marke 28 price." And he went furth & broght hym a payr þat was mekull better þan þe toder, bod he made a lee of þe price of þaim. And

wheñ þe kyng saw þai*m* he said'; "Ya, thies acordis vnto a kyng to were." And fro þ*at* tyme evur afterward' his chawmberlayñ tellid' hym̃ þe p*r*ice of his clothyng as hym̃ lyste, and as it plesid' hym̃. And bod if he said' it coste mekull' he wold not were it.

Ornatus vestiu*m* qu*ando*qu*e* eleuat cor ho*mini*s in su*per*bia*m*. Sup*r*a de aug*u*rio, ij [1].

DXCVII.

Paciencia. Paciens *eciam* ab inferioribu*s* suis iniurias tollit.

Saynt Ierom̃ tellis how Socrates had ij wyfis, & oft sithes ather of þai*m* wold' flite wi*th* other, & evur he wolde do bod scorñ þai*m*. And att þe laste þai wex bothe wrothe wi*th* hym̃ & callid' hym̃ bellud' chule, & said' his nease droppid' & his eeñ rañ, and þe harys on his browis war lyke swyne-brustyls. And þus þai made hym̃ fayñ fle fro þai*m* & leve þai*m* be þ*er* one. And a mañ axkid' hym̃ whi he wold' not bete þai*m*, and he ansswerd' agayñ & sayd' þat womman, ay þe mor̃ sho was bett, þe wars was sho.

Paciens iniurias illatas de naturalib*us* defe*cti*b*us* pacient*er* tole*r*at [2]. Sup*r*a de castitate.

Paciens ab indignis iniurias tollit. Inf*r*a de paup*er*tate, iiij.

Paciens e*qu*animit*er* tole*r*at [2]. Sup*r*a de Anthonio.

Pacient*er* co*n*uicia ferre signu*m* est humilitat*is*. S*upr*a de humilitate, ij.

Paciens *eciam* infamia de c*r*imine falso sibi imposito [3] pacient*er* tole*r*at [2]. Sup*r*a de infamia.

Pacient*er* debet sustineri infirmitas corp*or*ales. S*upr*a de infirmitate.

Pacientes debent esse religiosi in amissione te*m*poraliu*m*. Infra de religioso [4].

[1] MS. iij.
[2] MS. toll*er*at.
[3] MS. inposito.
[4] *Reference from* Arund. MS.

Paciens obiurgaci*o*nes *et* contumelias pacient*er* portat.
S*upr*a de moniali, xiij.

DXCVIII.

Paciens bonu*m* p*ro* malo reddit.

We rede in 'Gestis Iob*ann*is Elemosinarij' how oñ a tyme
whe*n* a cussyñ of his had a grete wrang of a tavurner, & whe*n* he
made playnt vnto þe pat*r*iarke, he mott gett no comfurth, and þe
patryarke said vnto hym; "Who is he att dar gaynsay þe or
oppyñ his mouthe agayns þe? Truste, soñ, vnto me, þat I shall
do to-day vnto hym suche a thyng þat all Alexandria sall hafe
m*er*vell þ*er*off." And whe*n* he hard þis he tuke a grete comfurth,
& trowid þat he wold gar hym be grevuslie betyñ. And þañ
whe*n* Iohñ saw he tuke a grete comfurth, he kyssid his breste &
said; "Soñ, & þ*o*u will be cussyñ vnto my mekenes, þ*o*u bus
make þe to be betyñ & suffr stryfe & debate of ilka mañ, for
a trew thoght is nowder of flessh nor blude, bod it is knowyñ
of trewth of þe mynd." & onone þai sent for þis mañ, and he
made hym fre of al man*er* of t*r*ibutt & pensioñ. And all þat evur
hard þis had grete m*er*vayle and vnderstude what he ment whe*n*
he sayd; "I sall do vnto hym suche a thyng þat all Alexand*ria*
shall hafe m*er*vell þ*er*off."

DXCIX.

Pacientes iniuste deus in fine *eciam* in hac vita
honorat.

We rede in 'Legend Longab*ardica*' of ane þat hight Theodora,
a noble wom*ma*ñ & a fayr, þat had a husband at Alexander
in tyme of Zenonis þe Emp*er*our; and hur husband was a gud
mañ & a riche, and dowtid God. So þ*er* was a yong mañ þat wex
passand ameros of hur and begylid hur be þe mene of ane alde
wyfe, þat tolde hur at Godd knew not þ*a*t at was done oñ þe
nyght, bod alonelie þat at was done oñ þe day. And þus sho

made hur to latt þe mañ lygg by hur. So afterward̃, when̄ sho come to hur selfe, & felid̃ at sho had done wrong and at God knew all̃ man*er* of þing þ*a*t was done, sho wepid̃ & made much sorow
4 & garte cut hur head̃, & gatt hur mans clothyng of hur husbandis & did it on̄ hur & went vnto ane abbay far thens & made hur a monk̃, & sayd̃ hur name was Theodorus. & þ*er* sho liffid̃ a gude haly lyfe and did m*er*acles. So on̄ a tyme hur[1] happend̃ to be
8 hostid̃ w*ith* his camels at sho drafe vnto þe cetie be þe com*m*andment of þe abbott, at a mans howse þat had a fayr dogh*ter*; and on þe night sho come vnto þis Theodora & wold̃ have lyggyn̄ w*ith* hur, & sho wold̃ not latt hur. So w*ith*-in a while after þis wenche
12 was w*ith* barn̄, and sho said̃ at þis Theodora had gettyn̄ itt; and hur abbott gretelie blamyd̃ hur þ*er*fo*r*̃, and when̄ þe childe was born̄ it was broght & layd̃ in hur skurte. And sho & it was putt furth̄ of þe abbay for vij yere, and w*ith* mylke & swilk as sho
16 cuthe gett [*sho nurisshid it*]. And in þis menewhile sho was gretlie tempyd̃ w*ith* þe devull̃ to syn̄, bod he p*r*evaylid not on̄ hur. And when̄ vij yere was gone þe abbott consydurd̃ hur paciens & tuke bothe hur & þe childe in agayn̄. And þ*er* sho & it
20 to-gedur was sparyd̃ sam*en* in a cell̃. And þ*er* w*ith*-in ij yere to-gedur sho passid̃ vnto God̃; and yit sho had enformyd̃ þis child̃ or sho dyed̃ in lernyng & in holie liffyng to p*er*sevur. And þat night at sho dyed, þe Abbott þoght at he saw all̃ þe ordurs
24 of Aungels & Pat*r*iarkis & P*r*ophett*is* & all̃ Saynt*tis* com̄ & feche hur sawle vnto hevyn̄; & hym̄ thoght þai made grete ioy. And þ*er* was a voyce at sayd̃ vnto hym̄; "þis Theodorus was falsly accusid̃ of þis childe-gettyng." And w*ith* þat þe Abbott wakend̃
28 and̃ callid̃ vp his brether, and went vnto hur cell̃ & fand̃ hur dead̃; and when̄ þai nakend̃ hur þai fand̃ sho was a wom*m*an̄. And he garte call̃ þe wenche fadur & said̃ vnto hym̄; "Lo! now, whethur he this corrupte þi dogh*ter* or nay." And all̃ men̄ had
32 wonder her̄-of. So þ*er* come a voyce vnto þe Abbot & bad̃ hym̄ go in-to þe cetie. And so he did, & þ*er* mett hym̄ a man̄, and he axkid̃ hym̄ whyter he was bown̄. And he said̃; "My wyfe is dead̃ & I go to se hur." And þe Abbott & he went sam*en*

[1] MS. hym.

wepand', and *with* grete devocion þai beryd' hur. And þan hur husband' made hym monke & dwelte in hur cell, & was a gude man evur whils þat he liffid'. And þis childe *per*sevurd' in gude wark*is* & was made a monk in þat same place. And afterward', when þe Abbott was dead, he was chosyn vnto Abbott.

DC.

Paciens vilia a vilib*us* pe*r*sonis tole*r*at [1].

We rede in 'Gestis Alexij' þat þis Alexius was þe son of Eufemian at was a wurthi offesur in þe Emp*er*our hall, and he was made rewler of iij M l childir at wer all cled in sylk & had gurdils of gold'. And þis Eufemyan & Aglaes[2] his wyfe war passand' m*er*cyfull & full of gude werk*is*; and þai had no childe bod þis Alexius, and hym þai maryed' vnto a wurthie wom*m*an of þe emp*er*our howsold'. So vppon þe nyght aft*er* þai war wed', he desyrid' his wyfe to kepe hur in clene vi*r*ginytie. And when sho had g*r*auntid' hym, he lefte hur a gold' ryng and a bygyrdyll full of gold', and went p*r*ivalie away from hyr & fled far thens into Syrie, vnto þe cetie of Egissam, whar' þ*er* is ane ymage of oure Lord' þat nevur was made be mans hand'. & þ*er* he come in-to ane almos howse at was callid' Syndo, & þ*er* he satt in ane entry emang pure men, & liffid' of almos þat was giffen þai*m*. And his ffadur sent men þurgh all þis werld' to seke hym. So one of þai*m* at soght hym come þurgh þis entry & gaff hym almos, and he knew hym wele enogh, bod he knew not hym. And þan he said' vnto hym selfe; "Lord', I thanke The at Þou hase made me to reseyfe almos of myne awn servand'." So all þies messangers come agayn & tolde his fadur þai cuthe not fynde hym, and he & his wyfe & his doghter made mekull sorow for hym. And' when he had bene in þis hospitall xviij yere in pou*er*tie & in Goddis s*er*ves, þe ymage of our Ladie spak vnto hym þat kepid' þe kurk, & said'; "Make þe man of Almyghti God to com in, for he is wurthie þe kyngdom of hevyn." And þis kep*er* wiste not whome sho

[1] MS. tollerat.

[2] MS. Alglaes, *with the first* l *erased.*

ment off, and sho said'; "He þat is *with*oute þe dure, þat is he."
And wheñ he was broght in & þis was knowen vnto all his felows,
þai began to wurshupp, and he saw þat & fled away fro þai*m*
4 & gatt our þe see. And as God wold', hym happynd' to land'
at Rome, and wheñ he conseyvid' þat he said' vnto hym selfe;
"I sall ga dwell vnknowen in my fadurs hows, and I sall bere no
grete coste of hym." So he come vnto his fadur place & sayd'
8 vnto his ffadur wheñ he mett hym; "Thow *ser*vand' of Almyghti
God', take me into þi howse at I may liff of þe crombis com*m*ys fro
þi burd', for þi soñ sawle þat was a pylgram." And he tuke hym
in for his soñ sake, & com*m*andid' hym into a place in his howse,
12 & gaff hym meate eu*er*ilk day from his awñ burd', & made hym
his awñ *ser*vand. And he did' all þing þat evur any bodye bad
hym, & none knew hym, ffor wit*h* fastyng & wit*h* wakyng he
made hym selfe lene and oute of knowlege, and her-for þe *ser*vandes
16 of þe howse wolde skorñ hym, & stryke hym, & powr watyr at
þai had wasshid' vessell in vpponñ his head'; and all þis he suffred'
xvij yere & nevur was knowen. So at þe laste he knew be
reuelacioñ at his dead drew nere, and he wrate all þe cowrs of his
20 lyfe in a grete roll. And vpponñ þe Sononday at evyñ þ*er* was
a voyce hard' in þe kurk at Rome, þat said'; "Venite ad me om*n*es
*qui la*bo*ratis et* o*nerati* e*stis, et ego* [*refficiam uos*]." And all þat
hard' it fell downñ oñ þ*er* kneis & had grete m*er*vell þ*er*off. And
24 þañ it said' agayñ; "Go, seke þe *ser*uand' of God, at he may pray
for Rome." And þai soght hym & cuthe not fynde hym. So þai
hard' it say agayñ þat he was in þe howse of Eufemyañ; and þañ
þe pope and þe imp*er*our, a bisshop & ane archdekyñ come vnto
28 þis mans howse and desyrid' to se þis pure mañ & bad hym luke
graythelie whethir it war his soñ or nay, for he was a mañ
of gude life & of grete pacyens. And Eufemianus rañ in-to
þe howse vnto hym and fand hym dead', and his face shane as
32 it had bene ane angell. And he had a roll in his hand', &
Eufemyañ wolde hafe takyñ it & sene it, & he wold' not latt it
goo; bod wheñ þe pope come he lete it go alredy. And wheñ it
was red befor his fadur, at all þe peple hard', his fadur wex nere-
36 hand' mad & drew of þe hare of his head' & of his berd', & fell downñ

vppon̄ þe body of his son̄ & sayd'; "A! son̄, full wo is me þat I se þe þus lygg in a bedd' & may not speke vnto me." And þan̄ his moder come, & when̄ sho saw hym̄ sho swonyd' & made grete wepyng & said'; "Allas! son̄, whi did þou so vnto vs, þat when̄ 4 þou saw þi fadur & me wepe for owr son̄ þou wolde neu*er* shew þe vnto vs? þine awn̄ s*er*vand*is* hath̄ done þe grete wrong, & þou hase evur suffyrd' it." & evur sho swonyd' & cryed' & made mekull sorow, & sayd'; "All þat bene here, I p*r*ay you wepe w*ith* 8 me, ffor xvij yere I hafe had myne awn̄ son̄ in my howse daylie, & knew hym̄ noght." And þan̄ his wyfe come & made þe maste sorow of all. And þan̄ þe pope, þe Emp*er*our, þe bisshop̄ & þe archedekyn̄ tuke vp his body on̄ a bere, & bare it on̄ þ*er* awn̄ shuldres 12 vnto þe beryall; & þai myght nott pass away þ*er*-w*ith*, ffor nerehand' all Rome was gadurd' þedur, & þe peple was passand' thrang. And þai garte caste golde & syluer by þe way at peple sulde be besy þ*er* aboute & so lat þai*m* pas, bod þe peple lukid' nowder 16 aft*er* þe gold' nor yit þe sylver, bod evur was besy abowteward' for to tuche his bodye. So at þe laste w*ith* grete labur þai broght hym̄ vnto his grafe. And þ*er* þe peple abade vij dayes & made grete lovyng vnto Almyghti God. & þ*er* [*he*] was berid' & his 20 grafe coverd w*ith* golde and p*re*cious stonys; and fro his body þ*er* come a passyng gude odur. And he dyed xvij K*alends* of Auguste, in þe yere of our Lord' CCC xviij.

Paciens in amissione membror*um* pacient*er* tol*er*at [1]. 24
Inf*r*a de oc*u*lo, ij.

Paciens *eciam* mort*em* p*ro* deo tol*er*at [1]. S*upr*a de martirio.

Paganus aliqu*ando* bonas leges condit. Sup*r*a de 28 lege, j.

DCI.

Papa. Papa mulier creatur.

We rede in 'Cronicles' how som tyme þ*er* was a yong damysell, and a luff of hurs went away w*ith* hur & broght hur in mans 32

[1] MS. toll*er*at.

clothyng vnto Rome; and *þer* sho went vnto þe scule and wex so p*ar*fyte in con*n*yng þat sho had no make in all Rome. So att þe laste, be ane hole consent, sho was chosyn to be pope and was
4 made pope. And when sho was pope hur luff lay w*ith* hur & gatt hur w*ith* chylde, so he wiste not at sho was w*ith* childe to sho was evyn at t*r*avellyng[1]. So hur happend on a day to com in p*r*oces-sion fro Saynt Peturs vnto Saynt Iohn Latarenens, and *þer* sho
8 began at t*r*avell, and bare hur chylde betwix Colliseu*m* & Saynt Clemett kurk; & *þer* sho dyed, & *þer* þai berid hur. And becauce of þat detestable dead, þe pope vsid neu*er* syne to com *þer*-away w*ith* p*r*ocession, and here-for hur name is not putt emang other
12 popes namys in the M*ar*tiloge.

Papa p*er* diaboli p*r*ocura*cion*em creatur. Sup*r*a de ambicione.

DCII.

Papa multiplicit*er* dehonestatur.

16 We rede in 'Cronicles' of one þat hight Formosus, at was furste a cardynall & syne pope. And pope Iohn cursyd hym & degradid hym agayn vnto the lay astate, and made hym swere þat he sulde nevur com in Rome, nor desyre nor take þe papeshup on hand.
20 Neu*er*-þe-les aft*er*-ward, of þis pope John successour he was asoylid, & restorid to com agayn vnto Rome; and he tuke þe popeshup agayn on hand. And when he was dede, Steph*an*us VI garte take his bodye, & doff all þe his pope clothyng & clethe hym
24 in lay wede, & garte cutt of[2] ij of hy[*s*] fyngers of ather hand & cutt of bothe his handis & keste hym into Tybur. So vnto þis Steph*an* succedid John, and he reprovid all þe wark*is* off Steph*an*, & provid þe warkis of þis Formosius. Than aft*er* hym come Sergius III,
28 & he garte take Formosius oute off his grafe & vnordurd all þ*at* he had gyffen ordurs to, & garte caste hym in Tybur. And ffysshers happend at ffynd hym in *þer* nettis, & þai broght hym

[1] Harl. MS. *verum autem partum ignorans*, cum de *Sancto* Petro, &c.

[2] Harl. MS. *et duobus* digitis dextere abscisis, manu *priuauit, et* eam in Tiberi*m* iactari precepit.

into Saynt Peturs; and whem̃ þai broght hym̃ in, att̃ þe ymagis in þe kurk, att att̃ men̄ myght se, as he come by þai*m* lowtid̄ vnto hym̃ & wurshuppid̄ hym̃. And here-by þai wyste he was a gude man̄. 4

Papa bonus. S*upr*a de Gregorio.

Pape p*ossu*nt adaptari multa que inf*r*a dicu*n*tur[1] de p*r*elato, *et* sup*r*a de morte.

DCIII.

Paradisus. Paradisi disposicio. 8

Saynt Gregur tellis how som tym̃ at Rome þ*er* was a knyght þat feltt seke, & was evyn̄ bown̄ to dye & lay in a trans. And whem̃ he come agayn̄ vnto hym̃ selfe, he said̄ þat he saw a bryg, and vnderneth̄ it ran̄ a grete blak watur at keste owte intollerable 12 savurs & stynkis. And whem̃ he was passid̄ þis brygg, on̄ þe toder syde of þis watyr was fayr medows & grene, & fult̃ of gude flowris wele savurand̄. And þ*er* he saw a grete co*m*pany of white men̄ in albys; and þ*er* was suche a gude savur emang þai*m* at þai 16 war saciatt & fulfyllid̄ þ*er*-wi*th* as it had bene wi*th* meate or drynk̄. & þ*er* he saw dyvers mansions for evure man̄, at war fult̃ of grete light. And þ*er* was byggid̄ a howse, and att̃ þe sydis þ*er*off wer off fyne gold̄, for he cuthe not wytt whose it was. And 20 þ*er* was many habitacles apon̄ þe banke of the same watir; and he said̄ he saw many on̄ þis brygg þat, þurgh̄ felyng of þe itt̃ savur on̄ þe watur, þai feltt in-to itt.

Parentes frequent*er* visitare no*n* expedit religiosis. 24 S*upr*a de affec*t*u carnali.

Parentes debent filij honorare. Sup*r*a de honore, j.

Parentes no*n* de*b*ent filijs maledic*er*e. Inf*r*a de Steph*an*o. 28

Parentes su*n*t relinquendi p*er*fec*t*is. Inf*r*a de relinquere.

[1] MS. *repeats*, infra *after* dicuntur.

Paruulus male disciplinatus e*ciam* deu*m* blasfemans dampnat*ur*. S*upr*a de blasfemia.

P*at*ris necligencia circa correccione*m* filior*um* frequent*er* est ip*s*is filijs in det*r*imentu*m*. Supra de blasfemia.

Pater filios[1] instruere debet. S*upr*a de ffilia, j.

Patriarchia. Infra de veste.

DCIV.

Pauli Apostoli.

We rede in his legend' how on a tyme when Pawle was hostid' att þe Ile of Mustelan, þ*er* come ane erdur in-to his skurte and hurte hym noght, & he keste it in þe fyre. & þe gude man was wrothe, ffor all þat evur was born of the kynred' of þat p*er*son at he was at hoste w*ith* was neu*er* hurte w*ith* þase venomos bestis. And when þ*er* childer war born, þai wolde put þies serpent*is* in þe creduls w*ith* þai*m*, at þai mot prufe whethur þai wer þ*er* trew fadurs or nay.

DCV.

Paulus velu*m* restituit Plautille.

We rede of Saynt Pawle þat when he went vnto his passion, Plautilla, at was his disciple, delyverd' hym hur curchyff to wype þe swete of his face, & to covur his een in þe how' of his passion. And' when þe turmaturs smate of his head', evyn in þe strake he tuke þis curchyff and'[2] gadurd' þ*er*in all his awn blude. And he wappid' [*it*] sam*en* [*& gaff it*] vnto þis Plautille[3]. When þe turmatur was gone, þis Ploattyll mett hym & axkid' hym whare he had done hur maist*er* Pawle, and he teld' hur þat he lay

[1] So Latin version. English MS. *has* liberos.

[2] MS. *repeats*, and.

[3] Harl. MS. Paulus in ipso ictu uelu*m* explicuit, *et* in eo sanguin*em* p*ro*prium collegit, obuoluit, *et* tradidit Plautille.

with his felow dead' *with*-oute þe cetie. And sho said' agayn vnto hym; "Petur & Pawle is gone in-to þe cetie, & fayr crownys vppon *per* hedis, & þai er cled in gay clothyng." & sho tuke furth hur curchiff full[1] of blude & shewid' hym & many o*per*. 4 And herefor many folke become crystend'.

DCVI.

Pauli caput *pro*p*ri*o corp*ori* post mortem p*er* se coniu*n*gitur.

Dionisius tellis how þat many yeris after þe passion of Saynt 8 Pawle, his[2] head was fon in þe felde *with* a hurd'-man, & he sett it vp on a rodd'. & oppon þe nyght a grete light shane *per*-oppon fro hevyn; and when þe pope hard' tell of þis, he tuke þe hede & laid' it at Saynt Paule fete. And, at mekull pepull saw, 12 þe body of Saynt Pawle rase & turnyd' it, & ionyd it vnto þe hede; & mekull pepull had grete m*er*vayle *per*off.

Pauli p*ri*mi[3] h*er*emite. Paulus honorat hospitem[4] suu*m*. Sup*ra* de honore, iij[5]. 16

DCVII.

Paup*er* humil*is* ditabitur *et* paup*er* sup*er*bus p*au*-p*er*abit*ur*.

Iacobus de Vet*ri*aco tellis how som tyme *per* was ij pure men, ane meke and' a noder prowde; bod þe meke man, whare-so-evur 20 þai berid' corn, he wold' com *with* his glofe & ask þai*m* itt full, & no man grucid' bot gaff hym. And *with*-in a while he was a[6] r[*i*]che man. And þe prowde pure man wolde com *with* a sekk and ax corn. And þe gretnes of þe sakk flayed' ilk man so and þai 24 wolde giff hym noght; and so he was neu*er* bod a pure man.

[1] MS. *repeats*, full.
[2] MS. he.
[3] MS. prime.
[4] *So* Latin MSS. The English MS. *has* hostem.
[5] MS. j.
[6] MS. *repeats*, a.

DCVIII.

Paup*er*i no*n* est neganda elemosina.

Sigilb*er*tus tellis how þ*er* was a pure mañ axkid' almos of a ship̄-mañ, and he wolde giff hym̄ none. And the shipmañ bad hym̄ lefe his almos-axking for þai had nothyng þ*er* bod stonys. And þe pure mañ ansswerd' agayñ & said'; "Stonys be þai þañ." & all þat evur was in þe ship̄ was turnyd' in-to stonys, & þe color & þe facion̄ abade styll.

Paup*er*is m*er*itis bona te*m*poralia augentur. S*upr*a de ele*mosin*a, iij.

Paup*er*i data elemosina datur deo. S*upr*a de abb*a*te, iiij [1].

Paup*er* plus dilectatur in mi*ni*mis q*u*am diues in magnis. S*upr*a de Basilio.

Paup*er*i est gratis consulend*um*. S*upr*a de Aug*ustino*, iij.

Paup*er*i datu*m* dat*ur* deo. S*upr*a de abb*a*te, iiij, *et* de G*r*egorio, i [2].

DCIX.

Paup*er* murmurans tol*er*andus [3] est.

We rede in 'Gestis Ioh*ann*is Elemosinarij' whe̅n Ioh*ann*es Elemosinarius, þat was pat*r*iark of Alexander, vnto a pure mañ þat axkid' hym̄ almos com*m*andid' to be gyffen̄ v d' he had grete dedeyng at he wold' gyff hym̄ no more. And onone he fell at debate w*ith* hym̄, & begañ to flite. And whe̅n þe pat*r*iark ser*v*and*is* saw þis, þai wold' hafe betyñ hym̄. And þis holy mañ Iohñ sayd nay, and said'; "Suffre hym̄, brethur, to bañ me; ffor I am̄ lx yere old' and I have oftsithis blasfemyd almyghti God'; & þ*er*fo*r* I may suffer a flytyng of þis mañ." And w*ith* þat he garte

[1] MS. iij. [2] MS. iij. [3] MS. toll*er*andus.

bryng a sachell full of sylu*er* and lay befor hym̄, & bad hym̄ take enogh *þer*off.

Paup*er* no*n* debet fieri villicus aut balliu*us*. S*upr*a de balli*u*o, j°. 4

Paup*er*[es honorare debent [1]] p*r*incipes *et* p*r*elati. S*upr*a de iudicio.

Paup*er*es no*n* su*n*t deridendi. S*upr*a de apostasia, j.

Pax. Pacem̄ semp*er* cu*m* om*n*ib*us* qua*n*tu*m* possib*i*le 8 est debet h*ab*ere bonus chr*ist*ianus. S*upr*a de odio *et* inuidia.

DCX.

Pe*cc*a*tu*m multiplex nocet ho*mi*ni.

We rede in 'Vitis *Patrum*' how som tyme *þer* was a voyce 12 at said' vnto þe abbot Arseni*us*; "Com̄, and I sall shew þe werk*is* of men̄." And he went furth & he saw a man̄ of Ynde cuttant treis and makand' a burdyn̄ þat he mot not bere. And þe voyce sayd'; "Thies er þai þat ekys syn̄ vppon̄ syn̄." And þan̄ he saw 16 a temple & ij men̄ syttand' on̄ hors, holdand' vp̄ a brade tre for þe whilk þai myght not entre in. And þan̄ þe voyce sayd'; "Þies er þai þat beris rightwusnes w*ith* pride." And þan̄ he saw a man̄ standand' vppon̄ a dyke, & filland' a vesell with watir *þer*off & 20 puttant it in-to ane ill cistern̄. And þan̄ þe voyce said'; "Thies er þai þat hase som gude dedis, and blendis þai*m* w*ith* evull warki*s*."

DCXI.

Peccatores aliqui benigne *eciam* recip*er*e deb*ent* [2] 24 s*ancti*.

Heraclides tellis & sais þat on̄ a tyme when̄ he visitt ane olde man̄ *þat* had þe grace of prophecying & spak w*ith* hym̄, *þer* come þe mayr of þe cetie, and he forsuke Heraclides & talkyd w*ith* hym̄. 28

[1] *Supplied from the* Latin MSS. The English MS. *leaves a blank.*

[2] *So* Latin MSS. The English *has* sunt *sancti*.

& af*ter*ward' when þai com*mon*ed' to-ged*er*, þai com*mon*d' of þis, at he sulde forsake hym & talk w*ith* þe mayr, & þan he said'; "Wherefor hase þou reprovid' me in þi saule? þou & I luffid' wele athur of vs to com vnto oþ*er*, at ather of vs myght hafe solas & comfurth of other w*ith* owr talkyng; and he is gyffen all vnto þe devuls power, and vnnethis he may brethe in ane howr. And now he as a *ser*vand' come hedur from his lorde to seke refute, it wer ane vnsondabyll thyng to do, if it sulde be he lefte & [*I*] taryd' w*ith* þe [1] þat hase bene wunte beselye to call me vnto þi hele."

Peccatu*m* incurrit aliqu*ando* nimis de se p*re*sume*re*. *Supra* de carne, iij.

Peccata rem*i*ttu*n*tur or*ati*onib*us* s*anct*or*um*. *Supra* de Basilio, iij.

DCXII.

Peccata venialia impossibile est vitare.

Iacobus de Vet*ri*aco tellis how þ*er* was a monk þat luffid' passand' wele clennes and innocentrie fro þe state of childyd' vnto þe state of man. And he wold' eatt, bod he wold' not hafe delectacion þ*er*in, and he studyd' for to put away syn, and for to luff[2] w*ith*-owten any syn. And becauce for ane impossible thyng[3] he fell into a dispayre, vnto so mekull þat he myght not liff w*ith*-owten venyall syn, [*he*] demyd' hym selfe þat it was impossible þat he sulde be savyd'.

DCXIII.

Peccantes simul in morte si*mu*l in vita puniu*n*tur.

Helynandus tellis how som tyme þ*er* was a colyer[4] & he was *ser*vand' vnto religious men and vnto þe com*mon*tie of M*er*uernens.

[1] MS. if it sulde be taryd' w*ith* þe & he left þat hase, *&c.*

[2] *Should be* liff; Harl. MS. duc*ere* uitam sine omni pecc*ato*.

[3] Harl. MS. et q*uia* laborabat ad impo*ssib*ile, decidit in desp*er*acion*em*, ad eo [ut] q*uia* sine veniali no*n* pot*er*at uiu*ere*, iudicabat se saluari impossibile.

[4] Lat. MSS. uir carbonarius, paup*er* s*ed* religiosus, *et* comiti Munens*i* plurimu*m* familiar*is*.

So on̄ a nyght as he was kepand' his cole-pitt, & þer was a light fyre by hym̄, he was warr of a nakyd' wommañ rynand', and ane on̄ a blak hors with a swerd' in his hand' drawen̄, folowand' after hur for to take hur. And as sho come, sho ran̄ vnto þe cole- 4 pytt, & þer he tuke hur & strake hur þurgh with his swerd'; & when̄ sho was nere dead' he keste hur into þe fyre. And when̄ sho was all̄ to-swythyn̄, he drew hur oute, & layd' hur befor̄ hym̄ on̄ þe hors & rade away. And þis he saw dyvers nyghttis; and 8 all̄ þis he tolde vnto þe said' commontie [1]. So on̄ a nyght þer come a felow [2] with þis colleyer vnto þe same place, and he saw all̄ as þe colyer told'. And he tuke þis hors-mañ be þe brydill̄ when̄ all̄ was done, and askyd' hym̄ what he was. And he 12 ansswerd' agayn̄ & said'; "I was swilk a knyght, and þis was þe wyfe of swylk a knyght whome sho slow for my luff, att sho & I mot mor̄ frelie hawnte our syn̄; and in þat syn̄ we er bothe dead'. And vnnethis when̄ we dyed' we forthoght our syn̄; and 16 þus ilk a nyght I sla hur & burnys hur, and sho suffers mor̄ payn̄ with þe strake of my swerd' þat I stryke hur with, þañ evur sho did' with dead'; and with þe burnyng sho felis mekull̄ mor̄." And þañ he askid' hym̄ what hors þat was at he satt on̄, and he said'; 20 "It is a fend' þat turmentis vs." Thañ he askyd' hym̄ if any þing mot helpe þaim, & he sayd'; "Ya, and ye wold' gar syng so many messis & gar say so many psalters for vs, onone we sulde be helpyd' & our̄ payn̄ relesid'." And þus þai partid', and þis mañ garte do 24 þies messis & say þies psalters for þaim, & þai wer neuer sene after.

Peccatum punit Deus quandoque in hac vita. Supra, ambulacio, ij. 28

Peccator per que peccat per hec et punitur. Supra de agro, i & ij.

Peccata esse remissa ostendit aliquando deus aliquibus signis. Infra de remissione. 32

[1] Lat. MSS. Quod ille comiti predicto per ordinem narrauit.

[2] Ac comes vna cum carbonario ad prefatum locum . . . veniens.

Peccatum quandoque dissimulat[1] Deus ut plus puniat. Supra de dissimulacione.

Peccata sua eciam bruta aliquando cognoscunt. Supra de furto, ij[2].

Peccata delet confessio quandoque de memoria confessoris. Supra de confessione, iiij.

Peccata delet confessio de consciencia penitentis. Supra de confessione, iij.

Peccata celat confessio multiplex. Supra de confessione in pluribus locis.

Peccatum unum quandoque inducit in aliud. Supra de contricione, vj.

DCXIV.

Peccata sunt causa aduersitatum que nobis eveniunt.

We rede in 'Vitis Patrum' how þer was som tyme a gude mañ þat suffred wrong of a noder, and he compleynyd hym̃ vnto ane olde mañ. And þe old mañ ansswerd' hym̃ agayñ & said'; "He did' not þis, bod þi synnys did itt. And þerfor' blame not þis mañ in nothyng at he duse vnto þe, nor at is happend vnto þe, bod say at þi synnys hath adlid' þaim."

Peccatum fetet coram deo et angelis. Supra de Angelo, iij.

Peccatum onerat hominem et animam. Infra de simia.

DCXV.

Peccatum trahit hominem ad infernum.

We rede in 'Vitis Patrum' how þat oñ a tyme when̄ ane ypocryte was dead', men̄ þat wer present aboute hym̃ hard' a voice say vnto fendes oñ þis maner of wyse; "Draw hym̃ oute wheder

[1] MS. dissimilat. [2] MS. iij.

he wiłł or nay. And as he gaf me no reste in þe synnys þat he did' beselie befor' me, on þe same man*er* of wyse giff ye hym no reste."

P*eccat*ores portat demon ad infernu*m*. Sup*r*a de demone in pl*u*rib*us* locis. 4

P*eccat*or in inferno punitur. S*upr*a de Lang*r*auio.

Pena infernal*is* est multiplex. S*upr*a de inferno p*er* to*tu*m.

Pena*m* debita*m* minuunt suffragia. Inf*r*a de suffragijs. 8

Pena respondet culpe. Supra de agro.

DCXVI.

Penitencia pocius est hic facienda q*u*am in futuro.

Iacobus de Vet*ri*aco tellis & says; "Som tyme I saw a holye wom*m*an whilk þat when sho was long dead', or hur body was beryd & layd in erth, hur sawle turnyd' agayn vnto hur bodye. & sho had grawntid' at sho suld' liff stył in þis werld', and sho sulde suffre in purgatorie penans for hur syn & sho wold', & if sho wold' not, sho suld' suffre penance in þis werld': & sho tuke hur to suffre penance in þis werld'. So a long tyme, as God wold'[1], sho was gretelye turment, to so muche at sho wold' som tyme weltyr in þe fyre, and som tyme in wynter sho wolde lay hur down in frosyn watyr & lay hur þ*er* a long while; and' som tyme sho was constreynyd' to entyr dead mens gravis. So at þe laste sho had grace g*r*auntid' of almyghtie God' at sho was oft sythes ravysshid' in hur spyritt at sho led' dyvers tymys þe sawlis of þai*m* at wer dead' into purgatorie, & thrugh purgatorie, & sho had no hurte, vnto þe kyngdom of hevyn." 12 16 20 24

Penitere potest int*er*du*m* unus p*ro* alio. Infra de satisfaccione. 28

[1] MS. *repeats*, a long tyme, *here*.

DCXVII.

Penitencia *perfecta* delet *peccata* et nichil formidat.

Cesarius tellis how som̄ tyme þ*er* was a blak monk þat felł in apostasye, & syne he was a P*re*monstracence & went oute; and
4 at þe laste he was a monk of Ceustus. And evur he gaff hym̄ vnto luste & lykyng of his bodie, & vnto oþ*er* in*n*um*er*able vices. So at þe laste, as God wold', he tuke þe ordur & habett of Ceustus ordur, and onone he shrafe hym̄ and tuke his penance. And
8 he did' his penance trewlie, in wepyng*is*, p*r*ayer, & fastyng, & in all oþ*er* thyngys. So at þe laste he felł seke and was bown̄ to dye, & evur he co*n*tynewid' in syngyng, p*r*ayers-saying, and wurshippyng our Lady vnto þe stounde of dead'. And in p*re*sens
12 of his abbot & his brethyr he said' on̄ þis man*er* of wyse; "Wurshupfull brethur, I, a synner & a penytent, ye beryng me wytnes, covett*is* of almyghtie God to hafe a space to make a clere co*n*fession̄, & to do v*er*ray penans for my synnys. And if God wyll
16 g*r*aunt me lyfe, I am̄ redie to make a sethe, and for to vnder-go all man*er* of turment, and all man*er* of hard' thyng & labur; ffor nothyng is hard' nor inpossible vnto hym̄ þat is v*er*ray penytent." And þus, emang þies wurd*is*, w*ith* a grete compu*n*ccion̄ & a grete
20 forthynkyng, he gaff vp vnto God a gude sawle; and þ*er* was sene com̄ vnto hym̄ aungels, whilk þat bare his sawle into hevyn̄ w*ith* a grete myrth & a ioy.

Penitencia magis unu*m* q*u*am aliu*m* attenuat. S*upr*a
24 de apostata, ij.

Penitere facit ho*min*em cogitac*io* penar*um*. Supra de delicijs *et* de inferno, i.

DCXVIII.

Penitencia modica[1] ex corde f*acta* placet Deo.

28 We rede in 'Vitis P*atru*m' how som tyme þ*er* was a monk þat askid' abbott Pastor, & said' on̄ þis man*er* of wyse; "I hafe done a

[1] MS. inordita. Lat. MSS. *as above.*

grete syn̄, & I will[1] þis iij yere be penytent þerof." And þan̄ þis abbot Pastor ansswerd' hym̄ agayn̄, & sayd'; "þat is mekull!" & þis monk bad hym̄ commawnd hym̄ a yere, & yitt þe abbott said' þat was mekull. And þai at was aboute desyrid' at he sulde be enionyd' þerfor̄ xl^ti dayes, and yitt þis abbott said' it was mekull, & said' on̄ þis maner of wyse; "I trow þat & a man̄ forthynk his syn̄ with all his harte, & turn̄ not þerto agayn̄, at God will for iij dayes penans-doyng forgyff hym̄ hys syn̄."

Penitenciam impedit gula. Supra de gula, iiij *et* v^to.

Penitenciam facit peccator inductus. Supra de abbate, iij.

Penitencia debet esse firma *et* perseverans. Supra de familiaritate *et* infra de perseuerancia.

Penitencia in fine vite valet. Supra de peccato, iij.

DCXIX.

Penitencia nimis tarda nichil prodest.

Iacobus de Vetriaco tellis how on̄ a tyme Charlis þe Emperour garte call befor hym̄ his iij sonnys, Gobardus, Lotharius, and Lodouicus; and he helde ane appyll in his hand' & bad þaim all oppyn̄ þer mouthes. & þe ij yonger oppynd' þer mouthis, & þis Gobardus wold' nott. And he gaff vnto þe ij yonger, þe tone a kyngdom̄, and þe toder a dukedom̄. And when̄ þis Gobardus saw, he said' vnto his fader at he wolde oppyn̄ his mouthe & hafe parte of þis appyll. And his ffadur ansswerd' hym̄ agayn̄ & sayd'; "Þou oppynd' þi mouthe to late, & þerfor̄ I wyll nowder gyff þe appyll nor land'." And hereof come a proverb þat is said' in Franche, "A tart bea[2] Gobard, qe eu la tere nout parte."

Penitent simul qui simul peccant. Supra de peccato, iiij[3].

[1] *After* will, not, *erased.* [2] MS. 'Acarbea Gobard,' &c. [3] MS. iij.

Penitencia viuor*um* f*acta* p*ro* mortuis valet eis. S*upr*a de morte, xiij.

Penitencia debet a confessore acceptari qua*m* a co*n*-
4 fitente p*otes*t extorquere. S*upr*a de *con*fessore.

DCXX.

P*er*egrinu*m* demon subito reportauit [1].

Cesarius tellis how som̄ tyme in þe town̄ of Halybach̄, þ*er* was a knyght þat hight Gerard̄, and he had grete deuocion̄ vnto Saynt
8 Thomas þe apostell. So on̄ a tyme þe devull̄ in lyknes of a pure man̄ come vnto hym̄, & askyd̄ hym̄ gestynnyng for Saynt Thomas luff; & he g*r*auntid̄ hym̄ it. And when̄ he was gone vnto his bed̄, þis knyght sent vnto hym̄ his beste furryd̄ gown̄ to happ̄
12 hym̄ w*it*h for colde, and he vppon̄ þe nyght had þis cape away, & wolde not be fon̄ in þe mornyng. And þe knyght*is* wyfe was wrothe here-w*it*h, & blamyd hugelie [2] hur husband̄ for h*er*beryng of pure beggers, & said̄; "Þou sulde nevur do hym̄ mor̄ gude." And
16 þis knyght ansswerd̄ hur agayn̄ mekelie & said̄; "Saynt Thomas is in power to do me als gude a turn̄ as my gown̄ was wurth̄." So on̄ a tyme aft*er* þis knyght wold̄ go in pylg*r*amege vnto þ*er* Saynt Thomas lay, and he brak a golde ryng in ij befor̄ hys wyfe,
20 & he gaf þe tone halfe vnto his wyfe and sayd̄; "Trust vnto þis tokyn̄, & I send þe itt, and abyde my com*m*yng home vnto v yere be passyd." And sho said̄ yis & tuke þis ryng, & he went his ways. So after dyvers yeris he come vnto þe cetie of Saynt
24 Thomas, and when̄ he was in þe kurk̄ & made his p*r*ayer vnto Saynt Thomas, & com*m*endid̄ in his p*r*ayers his wyfe and his childer & his meneya, he was war of þe fend̄ walkand vp & down̄ in his furryd̄ gown̄. And þe fend̄ come vnto hym̄ & sayd̄;
28 "Gerard̄! knowis þ*o*u ought me?" And he said̄; "Nay, I know þe not, bod I know þ*a*t gown̄ well̄ enogh̄." And̄ þan̄ þe fend̄ said̄; "I am̄ þe devull̄ þat in lyknes of a pure man̄ was h*er*bard̄ w*it*h þe, and I stale þi gown̄; & herefor̄ I hafe bene gretely

[1] MS. temptauit. Lat. MSS. *as above.* [2] MS. *repeats,* hugelie.

punysshid̄. And I am̄ chargid̄ at I shall̄ onone hafe þe home agayn̄ vnto þi place safe & sownd̄, for als mekull̄ as þis day þi wyfe is wed̄ *with* a noder man̄; for now it is xv yere sen̄ þou come fro hur." And *with* þat, when̄ he had offerd̄, he tuke hym̄ 4 vpp̄ in Ynde, and onone he broght hym̄ home to his awn̄ yate in Ducheland̄. And his wyfe & hur husband, att war wed̄ þat same day, wer at meatt, & he come in & keste in hur copp̄ *þer* sho satt þe halfe of þe golde ryng. And when̄ sho saw it sho tuke þe 8 tud*er* parte *þer*-of & putt *þer*to, & þai acordid̄; & here-by sho wyste he was hur husband̄, and *þer* sho forsuke hur new husband̄ & tuke hur to hur olde.

DCXXI.

P*er*egrinos d*e*us in morte consolatur. 12

We rede in 'Vitis P*atru*m' how som tyme *þer* was ij brethir, & þe tone was a pylgrem, and þe toder gaff hym̄ vnto quiete & ryste. So it happid̄ at þis pylgram̄ dyed̄, and angels tuke his saule & flow up̄ vnto hevyn̄ *þer*-*with*, & wolde hafe broght it in. And 16 þan our Lord̄ said̄; "He was a little necligent, bod becauce he was a pylgram̄, *þer*for̄ take hym̄ in." So onone after his other bruther dyed̄, and a gude olde man̄, þat saw aungels com̄ to þe furst & not to þe latter, he axked̄ our Lord̄ why þis was. And 20 our̄ Lord̄ ansswerd̄ hym̄ agayn̄ & sayd̄; "Þis pylgram̄ in all̄ his life had̄ no comfurth of none of his frendis, and *þer*for̄ me behuvis comfurthe[1] hym̄ *with* myne angels; bod his bruther in his life had *com*furth of his gude frend*is*, & *þer*-for I comfurthid̄ 24 hym̄ not *with* myne aungels."

DCXXII.

P*er*egrin*us* a deo remun*er*atur.

Cesarius tellis how som tyme *þer* was a cetysyn̄ of Tulpytt þat hight Cono, & he went *with* other pylg*r*amys vnto þe see; 28 and *þer* he fell̄ passand̄ seke and dyed̄. And when̄ he was dead̄-

[1] MS. comfuthe.

lyke, he began̄ to wax passand' mery, and' his felows axkid' hym̄ whatt was cauce att he was so merye. He ansswerd' agayn̄ & sayd'; "Whi sulde I nott be mery? Our Ladie was here & sayd' vnto me, 'Cono! becauce þou left þi wife, þi childer, & all' þi gudis for þe luff of my son̄, I shall' wele reward' þe.'" And *with* þat he cryed' & said'; "Behold'! I se hevyn̄ oppyn̄ & a seatt ordand' for me." And *with* þat he passid' away, & his sawle went vpp̄ vnto hye hevyn̄.

P*er*egrino inclinat ymago crucifixi. S*upr*a de mis*er*icordia.

P*er*eg*r*inacio mentalis valet. Infra [1], Petri martiris.

DCXXIII.

P*er*icula mu*n*di su*n*t p*er*timenda [2].

We rede in 'Dict*is* Barlaam' how som tyme þ*er* was a man̄ þat fled from̄ ane vnycorn̄, and hym̄ happend' fall' in-to a grete pytt. And as he fell', hym̄ happend *with* his handis to gett holde be a buske at grew in þe syde of þe pytt, and his fete wer strayte in a vessell' [3]. So he lukid' aboute hym̄ & he saw ij myce, ane white & a noder blakk, & daylie þai gnew vppon̄ þe rute of þis buske, to it was nerehand' in sondre. And he consydurd' þe depenes of þis pytt, & he saw þ*er*-in ane vglie dragon̄ spowtand fyre. So he lukid' vnto þe grownd' þ*er*off, & þ*er* he saw iiij neddyr-hedis knytt to-gedur. So he lukyd wpward', & he saw a dropp̄ of hony drope in þe bewis of þis buske, & he, negligent of þe said' p*er*els, he thoght he wold' not lefe, bod he wold' hafe þis drope of honye. *et* c⁹. Moralit*er* sic. Frendis! Be þis vnycorn̄ is vnderstond' deade, & be þis pytt þe werld', and be þis buske þe lenthe of our lyfe, whilk þat be howris of þe day & of þe nyght, as a white mowce and a blak, cuttis it down̄; & be þe iiij neddyrs is vnderstand' þe iiij elementis þat mans body is made of, & be þe dragon̄

[1] MS. Sup*ra*.

[2] *So* Lat. MSS. The English MS. *kas* p*er*canenda.

[3] Harl. MS. pedib*us* uase quodam impressus, *for* pedibus base quadam lubrica impressis.

is vnd*er*stand' hett, and be þis drope of hony, þe swettnes of þis life, whilk who-so covatt*is* er casten in þe said' p*er*els.

P*er*ic*u*lis possu*n*t adaptari multa que dicuntur s*upr*a de morte *et* de mu*n*do. 4

DCXXIV.

P*er*iuriu*m* ecia*m* in hac vita punitur.

Cesárius tellis how þat þe dean of Bononye [1], beyng in þe dioces of Colayn, lent vnto a bruther þat he had' xx marc*is* of cone of mony of his kurk. And when þis dean was dead, his [2] bruther, 8 a knyght, denyed' þis said' dett. And þe chanons, þat had no prefe þ*er*-in, made þis knyght for to swere þ*er*for, and so he did, and' forswore hym. Bod when he went fro Bononye, whar he sware, vnto his awn howse-ward, hym happend' to stand' in myddest 12 of þe way stytt, & mott go no ferrer nor yitt turn bakk. And his tong was taken from hym, vnto he p*ro*mysid' in his harte þat he sulde turn agayn vnto Bonon & knowlege his manesworn athe & restor þe said' money vnto þe chanons agayn. And so he did & 16 was hale.

P*er*iurio possu*n*t adaptari que sup*r*a dicuntur de iuramento.

DCXXV.

P*er*seue*r*ancia. P*er*seue*r*andu*m* semp*er* est in bono 20

We rede of one þat hight Iohn, þat was ane ankyr, þat was a man þat had lede ane itt lyfe. And when he was co*m*pu[*n*]cte, he garte spar hym selfe in a grafe, and þ*er* he wasshid' away his synnys w*ith* salte teris, and he lay on his kneis & his elbows, 24 and wolde not lifte vp his een nor name þe name of almyghtie God, bod þar he enduryd a long tyme in his p*r*ayer. So þ*er* come fendis into þis grafe vnto hy*m*, and cryed' vppon hym & sayde;

[1] Harl. MS. decanus Bonnens*is*. [2] MS. *repeats*, his.

"Þou cursid' caytuff! Whatt duse þou here? For whenn þou was fulfyllid' with al maner of synn & vnclennes, & now þi strenth sufficies not to do no synn, now þou will liff in chastite and seme
4 a gude mann. Turnn agaynn vnto vs, ffor þou erte one of vs." And' þann a noder spak vnto hymm & sayd; "What hopis þou att þis place shall do þe gude? Do as þou hase done befor, & lyff in luste & lykyng of þi flessh; ffor what paynn mott þou suffer mor in hell
8 þann þou suffres now?" And euer he lay styll & nothyng wold' say. And wheñ þe fendis saw þatt, þai bett hymm & gaff hymm many a sore wownde, and þat anys, twyse, thryce, to so mekull þat att þe laste þai lefte hymm halfe deade. And þai cryed' with a
12 hedus noyce & sayd': "Vicisti! Vicisti!" And with þat þai vanyshid' away, and nevur after apperid' vnto hymm.

Perseuerans in bono eciam mortem contempnit. Infra de silencio, ij.

16 Perseuerare debent novicij in deuocione. Supra de Novicio.

DCXXVI.

Peticio. Petitur aliquando contrarium uolito.

Valerius tellis how onn a tyme Grete Alexander was strekenn
20 in a grete yre, & thoght to kaste downn þe cetie of Lapsatum. So hymm happend' mete sodanlie one þat was callid' Anaximetes, þat was his preceptur & his maister, and he was ashamyd to mete his maister becauce he was in suche ane angre, and he grawntid'
24 his maister þat what þing sonn-evur at he wulde axke hymm, he wolde grawnt hymm itt. And wheñ þis Anaximetes hard' þis he said'; "Sur Kyng, I aske at þou dof þine envie ayeynste þe cetie of Lapsatt." And he grawntid' hymm it. And þus þurgh his
28 benefice was þe cetie savid'.

Petri Apostoli. Petrus cum voluit Petronillam sanauit *et* cum placuit eidem infirmitatem reddidit. Supra de infirmitate, iiij.

DCXXVII.

Petri Martiris.

We rede in his Legend how on a tyme when he was at þe cetie of Melayn[1] & prechid þer, he disputid' with a maister þat hight Hesiarcha[2] in presens of all þe prelattis of þe cetie. And þis Hesyarcha said' vnto hym; "O! þou fraward' Petur! And þou be als holie as þies fond' peple trowis, whi prayes þou noght þi God' to putt a clowde betwix þaim & þe son, at þai dye nott for so grete hete as þai d[oo]?" And þis Petur ansswerd' hym agayn & said'; "And þou will promytte me at þou shall renownce þine heresie, I shall do as þou hase axkid'." And þe heretykis, trowyng at þat myght not be done, cryed oppon þis maister, and bad hym make a promys. And yitt he wolde nott. Neuer-þe-les þis Petur, to shew þe power of almightie God, and at He was former of al thyngis visible and invisible, made his prayer & made a cros agayn þe son; and þer apperid' betwix þe son & þe peple a little clowde like a tent þat coverd' þe peple fro þe son. And befor þar was no clowde in all þe ayre.

DCXXVIII.

Petrus mortuum suscitauit.

We rede also in his Legend how þer was som tyme a womman in Flawndres, and when sho had born iij childer sho prayed' Saynt Petur for to helpe hur. And sho bare þe iiij childe and it was dead', and sho tuke þis childe & broght it vnto Saynt Petur & besoght hym hertelie þerfor. And onone þis dead' childe become whik. And when it was ordand' þat at his baptym he sulde be callid' John, þe preste, not wittand' what he suld' say, namyd' hym Petur; and þat name remaynyd' with hym ewhils he liffid'.

[1] Lat. MSS. Apud Mediolanem.

[2] Harl. MS. et quemdam magistrum heresiarcham examinante.

DCXXIX.

Petrus monialem absentem sanau*it* [1].

We rede also in his Legend' how þ*er* was a nonn in Lombardye
þat had þe gutt grevuslie in hur kne, and sho cuthe not be helid'
4 w*ith* no medcynn. And whenn sho hard tell' at it was bod xiiij day
iorney fro hur place vnto Mylaynn, þ*at* at sho mot not do w*ith* hur
bodye sho thoght to go in hur mynde. And ilka day sho sayd'
a hondreth patyr n*oster*, and þus sho thoght ilk day to make
8 a iorney. And onone as sho begann þus for to go in hur [2] mynde,
sho wex evur bettur and bettyr. And whenn sho did' hur laste day
iorney, & in hur mynde went vnto his tombe, kneland onn hur kneis
as sho had bene at hys tombe in hur p*r*ayer, sho said' our hur
12 psalter w*ith* a grete devocionn. And be sho had done it, sho felid'
bod a litle of hur sekenes. And so sho turnyd' agaynn w*ith* hur
p*r*ayers as sho begann, and be sho had done all' hur day iorneys, sho
was al hole & sownd' as evur sho was.

16 Pietas. Pietati co*n*ueniunt multa [que d*icunt*ur
sup*r*a de el*emosin*a, hospitalitate, leprosis et
paup*er*ib*us* [3]].

DCXXX.

Pigricia. Pigricia semp*er* est uitanda [4].

20 Saynt Ieronn tellis how som tyme þ*er* was ane olde monke, & he
thoght to comfurth a slaw bruther of his, and sayd' vnto hynn in þis
man*er* of wyse; "Som tyme þ*er* was a mann þat had lande to
be sawenn, bod becauce of his negligens it grew full' off thornys
24 & breers. So he bad his sonn go & clence itt of þai*m*. And whenn
he come þ*er*to, & saw þ*er* was so grete multitude of thornys &
breers, he begann to fayle in his h*er*te & sayd' vnto hynn selfe;
"Whenn shall' I hafe clensid' all' þies?" And w*ith* þatt he layed

[1] MS. absentem no*min*auit *et* sanauit.
[2] MS. his.
[3] *From the* Harl. MS.
[4] *Heading from the* Arun. MS.

hym̄ dowñ & slepyd̄. And whenñ his fadur knew how he did̄, he sayd vnto hym̄; "Sonñ! wurke & clence evurilk day als mekull̄ grownd as þou occupyes whenñ þou lyes onñ þe erthe & slepis." And he obeyed̄ his fadurs commawndment and did so. And þus 4 be little & little he clensid̄ all̄ þis grownd̄.

Piscator. Infra purgatorij, iij.

Pollucio nocturna aliqu*ando* no*n* impedi*t* com*m*unione*m* *et* aliqu*ando* impedit. Sup*r*a de com- 8 *m*unione, v.

DCXXXI.

Potencia. Potentes frequent*er* queru*n*t occasiones *con*tra paupe*r*es.

Esopus tellis in his fables how þe lambe & þe wulfe war bothe 12 thrustie, and þai come bothe vnto þe watir to drynk̄; & þe wulfe dranke abownñ, & þe lambe benethe. Thañ þe wulfe sayd vnto þe lambe; "Whi haste þou trubled̄ þe watyr vnto me?" And þe lambe answerd̄ hym̄ agaynñ & sayd̄; "How sulde I make 16 þe watir drovy whenñ itt come fro the vnto me?" And þañ þe wulfe said̄; "Whi[1] bannys þou me?" And þe lambe sayd̄; "Nay, I bañ þe nott." And þañ þe wulfe said̄; "Thi fadur did vnto me mekull̄ ill̄, and now I sall̄ venge me of the." And with 20 þat he rañ onñ þe selie lambe and worod̄ itt. And þis had þe lambe þat did no tryspas

Potus super*f*luus est vitandus. S*upr*a de abstinencia, ebrie*tat*e *et* gula. 24

DCXXXII.

Preceptu*m*. P*r*eceptu*m* *eciam* indiscretu*m* nocet subdito inobedienti.

Cesarius tellis how þe*r* was a monk̄ som tyme of Ceustus ordur þat dyed̄, and he apperid vnto a bruther of his and requirid̄ hym̄ 28

[1] MS. whañ. Lat. MSS. *cur*.

of his estate. And þe dead monk ansswerd' agayn & sayd'; "I trowed' neu*er* God had bene so strayte, ffor He thynk*is* of þe leste thyng. Bod God," he said', "for-giff our p*r*elattis, for þai
4 make vs oftsithis to vnder-go great paynys, & many. And He byndys hugelie þe p*r*eceptis of þai*m* when þai com*m*awnd' anythyng vndiscretelie, & þ*er* subgett*is* giffis little hede þ*er*to, or els sett it at noght; & so it is reservid' vnto þe laste iugementt."

8 Precepto co*n*veniu*n*t que dicu*n*tur sup*r*a de obediencia.

DCXXXIII.

Predestinacio. P*r*edestinac*io*ni innitentes multi decipiu*n*tur.

12 Cesarius tellis of one þat hight Lodowicus, Lattg*r*avi*us* Thurungie, þat was a letterd' man, & he was deseyvid' w*it*h suche ane errour at he said' hym burd' nedis be savyd' & he wer destanyed' þ*er*to, or els he sulde be dampned' and he war destanyd' þ*er*to.
16 And also he said' he mott not fle þe howr of his dead', nor nowd*er* lenthe it nor shorten itt; and for þis, w*it*h-owtyn any drede, he gaff hym vnto all man*er* of vices. So att þe laste he fell in a huge sekenes, & he garte gett hym a leche, and p*r*ayed' hym
20 to take hym in cure and amend hym of his sekenes. And þis leche was wele lernyd', not alonelie in lechecrafte, bod also in dyvynyte, and knew wele enogh his errour, and said' vnto hym in þis man*er* of wyse; "Sur, and þe day of your dead be com*m*en,
24 þan it wer in vayn þat I sulde do any cure vppon you." And þe seke man axkid' hym why he sayd' so, & said'; "I know well enogh bod if I hafe sone helpe I mon dy befor þe tyme." Than þe leche sayd' vnto hym; "And ye trow at your lyfe may be
28 lenthend' be þe v*er*tue of medcyns, wharto denye ye to do penance, þat is medcyn of þe sawle?" And þan þis Lattg*r*avi*us*, consydurand þe v*er*tue of his wurdis, sayd' vnto hym in þis man*er* of wise; "Fro hens furth be þou þe leche of my sawle; ffor be
32 þi medycynable tong I trow at God shall delyver me from my moste errour."

DCXXXIV.

P*re*dicacio. P*re*dicandu*m* sincere[1] est p*rop*t*er* deum.

Cesarius tellis how þ*er* was ane of þe P*re*monstracenc*is* ordur
þat, whem̃ he had' p*re*chid' of þe cros, he dyed' and apperid' vnto his
felow. And he axkid' hym̃ how at it stude w*ith* hym̃, and he 4
ansswerd' agaym̃ & sayd'; "Whem̃ I dyed' devuls vmbelappid' me[2],
and ane of þai*m* sayd', 'þou kepyd' neu*er* trewlye þine ordur.' And
a noder said', 'þou p*re*chid' neu*er* trewlie for Godd*is* cauce.' And'
I vnderstude at þai said' bothe trewlie, and I was nerehand' in 8
despayr becauce þ*er* was none att ansswer for me. And þam̃
almyghti God held' me w*ith* His hand' & sayd'; 'ffolow Me, ffor þou
p*re*chid' for Me.' And onone þe fendes fledd, and I folowid' Cryste
vnto evurlastand ioy; and I had none other paym̃ bod alonelie þis 12
drede."

DCXXXV.

P*re*dicatori infundit deus aliqu*ando* scienciam.

Cesarius tellis how some tyme þ*er* was a symeple monke, &
he was bod ane ydiott, bod he was devowte. And om̃ a tyme hym̃ 16
thoght in his slepe þ*at* he was ravisshid' in-to hevym̃, & was cled in
aray like a dekym̃ befor' God', as he sulde hafe red' þe gospell'. And
whem̃ he sulde hafe axked' þe blissing[3], hym̃ þoght at þis was sayd'
vnto hym̃; "Fro þis day forward' þou shall' hafe con*n*yng & v*er*tue 20
in p*re*chyng þe wurd' of God." And he was gretelie m*er*vaylid'
of þis visiom̃ at hym̃ þoght he saw so oppynlie, and þoght he wold'
rede þe gospell' þat day, if so wer at þe sacrestam̃ ordand' hym̃
suche a stole and a vestement as he saw in hevym̃; ffor þam̃ 24
he wold' trow at his visiom̃ wer trew. And so whem̃ he come in-to
þe revestiarie, & saw þe stole and þe vestiment at was layd' furth̃
for þe dekym̃, he knew it wele enogh̃; & þam̃ he was c*er*taym̃
of his visiom̃ and went vnto his abbott & tolde hym̃ all' þat he had 28

[1] MS. scincere.
[2] MS. þai*m*. Lat. MSS. circumdederunt me demones.
[3] MS. blissid. Harl. MS. a quo cum benedict*ionem* acciperet.

sene. And he com*m*andid' hym̄ go rede þe gospell & for to preche. And so he did', and he fell vnto p*r*echyng and p*r*echid' so clerklie at vnto þis day his saying is taken̄ for auctorite. And all men̄ þat
4 hard' hym̄ had grete m*er*vayle how þat he, þat had no con*n*yng befor̄, had so con*n*ynglie p*r*echud, & had so grett p*er*feccion̄ in cc*n*yng.

P*re*dicantes demon nitit*ur* impedire. Sup*r*a de
8 auditu.

DCXXXVI.

P*re*dicator ea que p*re*dicat debet facere.

Ioh*ann*es Anachorita was a monk in wyldernes, and was enowrned' w*ith* þe flour of all man*er* of v*er*tues; and he was
12 in bodye lyke vnto ane aungell. And he was sent ilk day his fude from̄ almyghti God', ffor evure day he wold' go into his cafe, & þ*er* he fand a burd, & bread' sett þ*er* vppon̄ þat was passand white & of a m*er*valus swetnes. & when̄ he had etyn̄ þ*er*-of,
16 he wold' þonk God' & go vnto his p*r*ayers and his ympnes. And when̄ he began̄ to hafe a ioy of his merettis, onone þ*er* entred into hym̄ c*er*tan̄ desyris of his witt be little & litle, at he mot vnnethis p*ur*seyve þai*m*, and aft*er*ward' gretter, vnto so much at he wexid
20 necligent, & mor̄ slow in his p*r*ayers þan̄ he was wunte to be. And so þ*er* folowid' in his h*er*t fowle thoght*is* & wykkid', & he made no charge to correcte hym̄ for þies little thyngis. So on̄ a tyme when̄ he was strekyn̄ w*ith* a grete luste of his flessh̄,
24 he went into his cafe to take hym̄ bread', and he fand bread', bod it was brown*er* somwhatt þan̄[1] þe toder was; & he had grete m*er*vell þ*er*off & was passand' hevye. Notw*ith*stondyng he ete þ*er*of and refresshid' hym̄. And vppon̄ þe toder day his thoght*is*
28 grew apon̄ hym̄, & on̄ þe nyght hym̄ thoght he lay be a wom*man*̄; neu*er*-þe-les in þe mornyng he went vnto his prayers, & stude w*ith* a waveryng ee and a waveryng mynde. So he went into his

[1] MS. þat.

cave to take hym̄ meate, and he fand' a lafe, bod it was passand
brown̄, & hard þ*er*w*ith*, and as it had bene gnawen̄ all̄ aboute
w*ith* myce. And' þan̄ he began̄ to make sorow & weppyd, bod his
sorow was not so great to distroy þe flawmys of his ill̄ thoght*is*. 4
So at þe laste he was ou*er*com*me*n̄ w*ith* thoghtis, to so much̄ þat
at mydnyght he rase & went vnto þe cetie; and when̄ it was day
he was war of a lityll̄ cell̄ of freers & he was werye, & þ*er* he
restid' hym̄. And þe brethur began̄ to axke of hym̄, as of a wyse 8
fadur, who may esshew þe temptacions of þe devull̄ & evull̄ thoghtis.
And þan̄ he sufficientlie techand' þaim̄ turnyd' agayn̄ vnto hym̄
selfe & sayd'; "How may I com*m*and' other men̄ & is deseyvid'
my selfe?" And þan̄ he said' vnto hym̄ selfe þus; "O þou 12
wriche! Do furste þi selfe at þou techis o*þer* men̄ to do." And he
tuke his lefe at his brethur & ran̄ als faste as he myght into
wyldernes vnto his cafe agayn̄, & þ*er* he sparrid' hym̄ selfe þ*er*in,
& cled his bodie in hare & putt ask*is* on̄ his head'. & þ*er* he lay 16
a long tyme in p*r*ayers & wepyngis, vnto ane angell̄ come vnto
hym̄ & sayd'; "Almighti God hase reseyvid' þi prayers and þi
penance, bod fro hens furth̄ bewar at þou wex no mor̄ prowde, and
so be deseyvid' when̄ þou leste wenys." 20

DCXXXVII.

P*re*dicator devotus vbiq*ue* feruent*er* p*re*dicat.

We rede in þe 'Gestis of Bede' when̄ for grete age his sight
faylid' hym̄, he had a leder to lede hym̄ to townes & castels, & in
evur-ilk place þ*er* he come he wolde p*re*che þe wurde of God. So 24
on̄ a tyme as þai went þurgh̄ a valie full̄ of stonys, his leder
in a skorn̄ tolde hym̄ at þ*er* was a huge peple, þat bade vppon̄
hym̄ in sylence to here hym̄ p*re*che, and þan̄ he began̄ ferventlie
to preche. And when̄ he had done, & concludid' his sermon̄ w*ith* 28
'p*er* om*n*ia *secula seculorum*,' onone, as men̄ sais, þe stonys w*ith* a
hye voyce c*r*ied' & sayd'; "Amen! Ven*er*abil*is* pat*er*!" Som̄ says
þat aungels ansswerd' & sayd'; "Amen! B*e*ne, ven*er*abil*is* pat*er*,
dixisti!" 32

DCXXXVIII.

P*re*dicator discrete debet p*re*dicare *secundu*m condiciones audientiu*m*.

Valerius tellis how som tyme þ*er* was at Athens a yong mañ þat
4 hight Pollonio*us*, & he was gyffeñ to suche luste of his bodie þat he had grete ioy in his infame. So oñ a tyme he was at a feste, & he satt þ*er* not alonelie vnto þe soñ sett, bod also vnto þe morñ at þe soñ rase. & he was fulł of wyne and of gude meatis, & had
8 enoyntid' hym̃ w*ith* p*re*cious oyntement*is*, he cled hym̃ in gay clothyng, & made hym̃ a gay head' & went home. So hym̃ happend se þe scolehowse dure oppyñ of one þ*a*t hight Zenocc*r*ates þat was techand'; he went in at he mot here what he said'. And whenñ alł
12 þe scolers loghe at hym̃ & had grete disdeyñ at he come in, þis Zenoc*r*ates w*ith* a merie chere begañ to p*re*che hym̃ of sobernes and temperans, not-w*ith*-stondyng alł þ*a*t he sayd' befor'. And þurgh sadnes of his wurdis þis Pollonio*us* was gretelie movid',
16 so þ*a*t he keste of þe hatt þat was oñ his head, & aft*er*ward' he keste of his gay clothyng & was passand' glad of his p*re*chyng. And at þe laste he lefte alł his luste & lykyng þ*a*t he had in lychorie, and become a gude mañ. And þus w*ith* medcyñ of ane
20 howr' he was helid' of alł hys infame. *et c*^o^.

DCXXXIX.

P*re*dicacio cu*m* bono modo *et* gestu multu*m* valet.

Valerius tellis of one þat hight Eschines com*m*endid gretelie Demostenis eloque*ns*[1]; and he said' he consydurd' þ*er*in a bytt*er*
24 strenth of eeñ and a ferdfułł chere, and a hevye burdyñ, & in evure wurd' a sownd' of voyce, & at he knew þ*er*-in þe spedefułł movyng*is* of þe bodie, vnto so mekiłł þat nothyng mot be putt vnto þe nede þ*er*off. Neue*r*-þe-les a grete p*a*rte of Demostenes wantys
28 whenñ it is red', mor' þañ whenñ it is hard'.

P*re*do. P*re*donem deus in hac vita remune*r*at si aliqua bona ab eo sint facta. Infra de remune*racione*.

[1] MS. Eschines Demostenis com*m*endid gretelie eloque*ns*. Harl. MS. Eschines Demostenis eloque*n*tia*m* com*m*e*n*dabat.

DCXL.

Prelatus racione carnalitatis no*n* debet eligi.

Valerius tellis of one Fabius, þat was a grete cowncelur of Rome; & he govern[*id*] nobyllie aft*er* his grawncer & his fadur þe offes of cownceli̇̇ þat he bare. So on̄ a tyme þe peple desyrid gretelie þat his son̄ sulde be made a cowncelur of Rome, and he alone, als muche as he myght, laburde to lett it. Notw*ith*stondyng he was not dowtand' of þe v*er*tues of hys son̄, for he was passand' con*n*yng, bod for cauce he wold' not hafe many maisters in one howshold'.

P*re*latus no*n* debet eligi puer. Inf*r*a de pu*er*o, iij.
P*re*latus no*n* debet eligi paup*er* vel auarus. S*upr*a de balli*u*o.

DCXLI.

P*re*latus debet condescendere morib*us* subditor*um*.

Valerius tellis how on̄ a tyme þe consullis of Rome desyrid' gretelie one þ*at* hyght Manliciosus[1] to be of cownceli̇̇ w*ith* þai*m*, and evur he excusid' hym̄ & sayd' nay, & said' his syght faylid' hym̄; bod nevur-þe-les þai ali̇̇ laburd' hym̄ hugelie therto[2]. And evur he bad þai*m* take a noder in-to þat wurschup̄, ffor he said'; "And ye make me to bere itt, I may not suffer your maners, nor ye may not suffer me to hafe rewle abown̄ you, nor ye wuli̇̇ not fulfyli̇̇ my com*m*andmentt*is*."

DCXLII.

P*re*latus no*n* debet se ingerere.

Hugo Florianens*is* tellis when̄ þe knyght*is* of Rome saw Vaspasyan̄, at he was a nobyl man̄ and a redy to cownceli̇̇, and com*f*urthable to yong men in bateli̇̇, þai beroght hym̄ at he wold' take gov*er*nance of þe empyre of Rome. And when̄ he denyed'

[1] Harl. MS. Cum consulat*us* Manlio, seni, . . . offerreret*ur*.

[2] MS. *repeats*, hugelie, *here*.

þai*m* & sayd' he was not wurthie þe*r*to, & þai laburd' hym̄ þe*r*to daylie, at þe laste he grauntyd' vnto þai*m*, þuf all it wer agayns his will, at he wulde furste tytter take þe charge of þe empyre rather
4 þan̄ þe wurschup̄ þe*r*off. And when̄ he had reseyvid' þe empyre he sayd' þat in his begynyng onone he wold' clens þai*m* at wer fowle, & putt vnwurthi men̄ oute of þe*r* placis and fulfyll þair rowm̄ wi*th* honeste men̄. And he was neue*r* prowde nor statelye,
8 bod all-way consydurd' of what kynryd' at he come; & he wold' neue*r* do grete punysshment for offens.

DCXLIII.

P*re*latus non debet sup*er*bire.

Helinandus tellis how som tyme in þe kyngdom̄ of Iurie þe*r*
12 was a hurd-man̄ þa*t* hight Gygens, þat on̄ a tyme aft*er* a grete rayn̄ he went down̄ in-to a law crak in þe erde, and þe*r* he fande a man̄ dead, syttand vppon̄ a hors of bras. And vppon̄ his fynger he fande a ryng, be þe whilk he made hym̄ selfe invisible, & lay
16 be þe whene; & als sone as sho knew þis sho garte sla þe kyng [1], & he vsurpid' þe kyngdom̄. And Valerius tellis þat when̄ he had getten̄ þe kyngdom̄ be þis chawnce, he wexid' so prowde þat he axkid' cownceil of Apollo his god', if þe*r* war any in þis werld'
20 þat was happyer þan̄ he was. And Apollo ansswerd' hym̄ agayn̄ & sayd'; "þou sulde be bettur p*r*ovid' wi*th* sekurtie of a shep*er*de tofall þan̄ for to hafe a grete hall & lathis, & giff þi selfe to grete charge and' besynes; for it is bettur vnto a man̄ [*hafe*] bod att
24 hym̄ ned*is* vnto his lyfe, and so for to hald' hym̄ plesid', þan̄ for to gett hym̄ sam*en* grete tresurs & evur lyff in drede and covatyce."

DCXLIV.

P*re*latus no*n* debet esse crudel*is* nec fa*cer*e vnde odio habeatur.

28 Valerius tellis how on̄ a tyme when̄ Dionisius Situlus shewid' hym̄ selfe vnto his [*suggettis*] [2] mor' to be a tyraunt þan̄ a p*r*ince,

[1] MS. kyngdom̄, -dom̄ *erased*.
[2] Lat. MSS. subditis suis; Engl. MS. tyrandis.

he was so hatefull vnto all men at all folk desyrid' at he had had a myschefe. Neu*er*-þe-les one old' wyfe evurilk day in matyn-tyme p*r*ayed vnto þ*er* godd*is* to kepe hym hale & sownd. And when he axked' hur þe cauce at sho did so for, and sho ansswerd' hym agayn & sayd; "Me had levur hafe þe a grevus tyrand' as þ*o*u erte, þan þ*o*u sulde dye & a war succede after þe; and þ*er*for I bow down my head' & p*r*ayes for the." & when he herd' hur say þus[1] he wexid' confusid' & ashamyd', and began to forthynk and amend hym.

P*r*elatus aliqu*ando* morte subitanea moritur. Su*pr*a de archidiacono.

P*r*elatus a demone aliqu*ando* deportatur. Sup*r*a de demone, v.

P*r*elatus ecia*m* malus[2] d*eb*et subditos in disciplina tenere. Supra de abbatissa[3], i.

DCXLV.

P*r*elatus debet e*s*se com*m*unis et affabilis [omnibus][4].

Seutonius tellis how þat when Titus was made emp*er*our, he vsid' to make mony ryall festis, & he wold' dispyse no cetysyn, bod gladlie wold' speke w*ith* þai*m* & here what þai sayd'; & he wold' neu*er* gyff o man bettyr gyfte þan a noder. And he was so ben*e*uolus at he wold' latt none go away from hym w*ith*-owtyn a gude hope. So on a tyme his howshold'-men cownceld' hym at he sulde not do so, and he ansswerd' þai*m* agayn & sayd' þ*er* sulde no man go hevylie away þurgh þe wurd*is* of a pr*i*nce. So on a day when he went to supper, he vmthoght hym how þ*a*t he had þat day nothyng nowder gyffen nor lent, and he said' unto hym selfe; "Diem p*er*didisti." Also Eutropius tellis of Troiayn, þat when his frend*is* blamyd' hym for he was so hamelie w*ith* evure man, he ansswerd' agayn & said'; "Ane emp*er*our sulde be such a

[1] MS. *repeats*, þus.
[2] MS. malos.
[3] *Reference from* Lat. MSS.
[4] *From* Lat. MSS.

man̄ outeward' anence his commons as he wold' þai war inward' vnto hym̄ agayn̄."

Prelatus pauperes debet habere in reuerencia. Supra de iudicio vltimo.

Prelatus non debet cito credere contra subditos. Supra de accusacione, iij.

Prelati aliqui nolunt audire nisi placencia. Supra de adulacione.

Prelati debent beneficia dare dignis. Supra de beneficio, ij.

Prelati non debent munera suscipere. Supra de munere, ij.

Prelatus debet esse liberalis. Supra de liberalitate.

Prelatus debet fugere rapinam. Infra de rapina, j.

DCXLVI.

Prelatus statuta sua servare debet.

Valerius tellis how one þat was callid' Licinius ordand' a law, þat no man̄ suld' by our 1 acre of land; and he boght many ma. And vnder grace of a fenyng he excusyd' hym̄ þerof & gaff parte þeroff vnto his son̄. And for þis he was accusyd', furst þat he made a law & chargid' it to be kepyd', & syne þat he was furste at brak it hym̄ selfe.

Prelatus non debet esse nimis rigidus vel durus. Supra de abbate, ij.

Prelato possunt adaptari fere omnia que dicuntur supra de abbate.

Prelatus debet esse constans in execucione officij sui. Supra de Ambrosio, j.

Prelatus infirmis debet condescendere. Supra de leproso, i, & ij.

P*re*latus debet co*m*pati pe*cc*at*o*rib*us*. S*upr*a de abb*a*te, ij.

P*re*positus dampnatur. Sup*r*a de demone, v.

P*re*sciencia. P*re*scitus potest saluari. S*upr*a de p*re*destinacione.

P*re*sciunt demones aliqua futura. Sup*r*a de demo*n*e, iv [1].

DCXLVII.

P*re*su*m*pcio. P*re*sumu*n*t aliqui plus q*u*am deberent de statu suo.

We rede in 'Vitis P*atrum*' of ane abbott þat hight Iohn̄, þat þoght he wold' seryff alm̄yghtie God in man*er* as aungels duse, and he doffid' all his clothis and he stude all a weke so in wylder-nes. And when̄ he was like to p*er*issh for hunger & was shrewidlie wowndid' w*ith* waspis & fleis, he turnyd' agayn̄ vnto his bruther dure, & knokkid' þ*er*-att. And he axkid' who was þ*er*, and he sayd'; "I, Iohn̄." And his bruther ansswerd' agayn̄ & sayd; "Nay, it is not Iohn̄, for Iohn̄ is made ane aungell & wyll be no mor emang men̄." And he said' agayn̄; "Forsuthe I am he." And he wold' not oppyn̄ þe dure, bod lete hym̄ alone stondyng þ*er* vnto in þe mornyng on̄ þe toder day. And þan̄ he oppynd' þe dure & said' vnto hym̄; "And þ*o*u be a man̄, þ*o*u hase myster to hafe þe dure opynd', and to hafe meatt and warm̄ þe; and if þ*o*u be ane angell, wharto desyris þ*o*u to come in-to my cell?" And þan̄ þis Iohn̄ sayd' agayn̄ vnto hym̄; "Bruther, I p*r*ay þe forgyff me, ffor I know my selfe þat I hafe synnyd'."

P*re*su*m*ptuosus aliqu*ando* cadit in pe*cc*at*u*m. Sup*r*a de carne, iij.

P*re*su*m*pcio nimia de se ip*s*o aufert dei b*e*ne*f*icia. S*upr*a de p*re*dicar*e*, iij.

P*re*su*m*pcio est aliqu*ando* occasio desp*er*acionis. Sup*r*a de pe*cc*at*o*, ij.

[1] MS. v.

P*re*sumun*t* aliqu*ando* religiosi nimis de statu suo in com*pa*ra*cio*ne sec*u*larium*m*. S*upr*a de Basilio, j.

P*re*sum*p*tuosus debet humiliari ex consideraci*o*ne sui.
4 S*upr*a de consid*e*ra*cio*ne, ij.

DCXLVIII.

P*re*sum*p*tuosu*m* est ve*r*b[*a*] subtilia *et* alta loqui.

We rede in 'Dictis P*atrum*'[1] of ane ankyr, whem he come vnto
þe cetie of Pemenen, þ*er* was a gude man reseyvid' w*ith* gladnes
8 hym. And as þai satt, þis ankyr began to talke of holie writt,
and of p*r*ivaties of hevyn. And þan þis olde man turnyd' his face
vnto a noder of his brethir, and wold' nothyng ansswer þis ankyr;
and so he went furth and was passand hevye. So a disciple come
12 vnto þis olde abbott & sayd'; "For þe come þis man hedur, þat
had grete myrth at home in his awn place, and þou dedeynys
not now to speke vnto hym." This olde abbott ansswerd' hym
ayeyn & sayd'; "He is a man of hie placys, & spek*is* att of hevyn-
16 lie thyngis; and I am a man of law place, and vnnethis I may
vnderstond erdlie thyngis." And þis dissiple went furth & tolde
þis ankir what he said'. And he was gretelie co*m*puncte here-w*ith*,
& went in-to þis olde abbott agayn & said' vnto hym; "What
20 shall[2] I do, ffadur abbott? For þe passions of my sawle hase
lordschup on me." And þan þis old' abbott had ioy of hym
& sayd'; "Now þou erte welcom, fadur. Oppyn þ*er*for my mowthe
and I sall fulfyll it w*ith* þi gudis." And w*ith* þis wurd' þis ankir
24 was gretlie comfurthid' & sayde; "Forsuthe it is a gude way
at þou holdes, & a trew." And þan he thankid' þis olde abbott &
went agayn vnto his awn region.

P*re*sum*p*tuosus frequen*ter* credit habere gra*tia*s quas
28 no*n* h*ab*et. S*upr*a de cantu[3] et de obedi*en*ci*a*.

P*r*inceps debet e*sse* co*m*positus in aspe*ct*u. S*upr*a de aspectu.

[1] MS. *repeats*, we rede.
[2] MS. shat.
[3] *So the Latin versions.* The English MS. *has* cantiri.

Princeps non debet esse odiosus subditis. Supra de prelato.

Principi possunt adaptari multa que dicuntur supra de abbate, iudice *et* prelato. 4

Princeps subito moritur. Supra de morte, iij.

Princeps debet humiliter suscipere correccionem. Supra de Ambrosio[1].

Probacio. Probat deus aliquos. Infra de temptacione, vij. 8

DCXLIX.

Prodigalitas multa mala facit.

Seutonius tellis how þat Nero þe emperour was so statelie þat he trowed' þe frute of[2] riches and of money was no nodur þing 12 bod ordynance made for a mans expens, vnto so mekull at he wuld nevur were a garment twyce, and he wold' fyssh with a nett made of gold' wyre, and all þe duris of his pales was made of evurye & enowntid' with precious oyntementis. And he had rownd' 16 chawmers þerin, þat day & nyght turnyd' abowte as þe firmament duse. And yit at þe laste hym þoght he had not tresur enogh, bod he gart punyssh and sla dyvers ryche men at he myght hafe þer gudis. 20

DCL.

Promissio. Promissum debet solui.

Petrus Alphonsis[3] tellis how som tyme þer was a knygh[t], and hym happend on a tyme to lose a sakett and a thowsand' talentis þerin and a serpent of gold'; and a pure man happend to 24 fynd' itt. And he garte cry it in þe market, & promysid' in his cry þat he þatt had fon itt sulde hafe for þe fyndyng þerof a hondreth of þe talentis with gude will. So þis pure man at fand it þoght hym had levur hafe les with-owten syn þan more 28

[1] MS. anbrosio.
[2] MS. *repeats*, of.
[3] MS. Alphensis, *as elsewhere, for* Alphonsus.

with syn̄, þuf all̄ his wyfe agayn̄-said̄ it, [&] gaff agayn̄ þis sakett vnto þe knyght & askid̄ *per*of a hondreth̄ talentis as he *pro*mysid̄ in his cry. Bod þe riche man̄, when̄ he had þe sakett agayn̄,
4 wolde not pay þe salfay, and he said̄ *per* was ij serpentis of gold̄ in þe sakett, & at þe pure man̄ had *with*-drawen̄ þe tone of þaim̄. And þe pure man̄ said̄ nay; so he *com*plenyd̄ of þis pure man̄ & þai war bothe broght afor̄ þe knyg. And evur-ilk man̄ held̄
8 *with* þe riche man̄, & none *with* þe pure man̄. So *per* was a philosophyr & he had grete petie of þis pure man̄, and sayd̄ vnto þe kyng in þis man*er* of wyse; "Sur kyng! It is mekull̄ to trow vnto þis riche man̄, for he wold̄ not say at he loste ij *ser*pentis of
12 gold̄ bod if he did so. And on̄ þe toder p*ar*tie, þis pure man̄ at fand þis gude, and he had not bene a gude man̄ and a trew, he mot hafe holden̄ all̄ þis gude *pr*ivalie, & nevur giffen̄ it agayn̄. And *per*for̄ call̄ þe riche man̄ & say vnto hym̄ in þis man*er* of
16 wyse; 'This sakett and þis gold̄ is not þine, for þou says þou lost ij *ser*pentynys & here-in is bod one,' & kepe þis styll̄ in your hand*is* & gar cry agayn̄ in þe m*ar*kett a sakett *with* ij *ser*pentynys *per*in." And when̄ þis riche man̄ hard̄ þis, at he sulde be þus betyn̄ *with*
20 his awn̄ staff, he grawntyd̄ vnto þe kyng at he said̄ *per* was ij *ser*pentynys in þe sackett when̄ *per* was bod one, becauce he wold̄ nott hafe gyffen̄ þe pure man̄ a hondreth̄ talent*is* to safye, as he *pro*mysid̄ he sulde do. And when̄ þe kyng hard̄ þis, he made
24 þe riche man̄ to pay vnto þis pure man̄ þis hundreth̄ talent*tis*, as he *pro*mysid̄ he sulde doo.

P*ro*mittu*n*t multi multa que no*n* soluu*n*t. S*upr*a de amicicia [1].

28 Promocio [2]. P*ro*mocione*m* in temp*or*alib*us* impedit aliqu*ando* auaricia. S*upr*a de auaric*ia*, iij [3].

DCLI.

P*ro*p*r*ietas. Prop*r*iu*m* no*n* debet habere religiosus.

Cesarius tellis how som tyme in Pycardye, *per* was ane abbay of
32 Ceustus ordur, *per* was a lewid monk̄, and hym̄ happend̄ fall̄ seke

[1] MS. amicisia. [2] MS. promosio. [3] MS. ij.

and lyke to dye. And he was shrevyn, and þan þe sacrament was broght to hym and he was howseld; and when it was in his mouth he myght nowder chew it nor swelow it. Neu*er*-þe-les þe same day, a little befor, he had etyn a hen be his ane. So hym 4 happend sone for to dye, and when he was dead þ*er* was fon w*ith* hym v *soldi*, not of clene syluer bod of coppur; and her-for it was demyd þat he myght not ressayfe his sac*r*ament.

Proprium aliqu*ando* est causa confusionis religioso. 8
Infra de simonia, i.

DCLII.

P*ro*prietarius in sterquilinio sepeliri debet.

Saynt Gregor tellis how som tyme þ*er* was a monk in ane abbay, and he was a leche, & he had a noder bruther, monke in þe same 12 place. So hym happynd fatt seke, bown to dye, & þ*er* was fon emang his medcyns iij nobles of gold. And when Saynt Gregur saw þai*m* he made mekutt sorow what he sulde do here-in, in clensyng of hym þat was bown to dye, and in exsample also 16 of þai*m* at warr olyfe. And herefor he com*m*awndid at none of his brethyr bod his futt bruther sulde speke w*ith* hym, nor gyff hym no wurd of comfurth, bod at his bruther sulde tett hym þat his brethir vggid w*ith* hym becauce he kepyd golde p*r*ivalie 20 vnto hym selfe. And when he wiste þis he made mykytt sorow, and in þis sorow and wepyng he decesid. And when he was dead, Saynt Gregor com*m*andid he sulde be beryd in a myddyng, and at þe money sulde be casten on hym, and at þai sulde say when þai 24 keste it; "pecunia tua tecu*m* sit in p*er*dic*ion*em." þurgh þe whilk þing it sulde be bothe punyssment to hym þat dyed, & ferdfulnes to þai*m* þat liffid, at þe bitt*er*nes of dead mott do away his syn, and at þis penance done vnto hym mot flay þai*m* att war 28 on lyfe. And þus it was done. So afterward þe monk*is* durste nevur p*r*ive to þ*er* selfe kepe no man*er* of þing, and it war nevur so feble. And when xxx dayes war passyd he had co*m*passion of þis monk, and garte say mes for hym xxx dayes. And when þies 32 war passid he apperid vnto his bruther german, & sayd vnto

hym̄; "Vnto now it was bod illt *with* me, bod now I thank God it is wele, ffor þis day I reseyvid' my howsyll."

Pr*o*prietarius monachus est excommunicandus[1].
4 Sup*r*a de absoluc*io*ne, ij.

Prop*r*ietarius *eciam* post mortem absoluitur. Sup*r*a de absoluc*io*ne, ij.

Propria volu*n*tas est deserenda. Infra de volu*n*tate, j.

8 Proposit*u*m bonu*m* debet impleri. Inf*r*a de voto *et* volu*n*tate.

DCLIII.

Prosp*er*itas est aliqu*ando* signu*m* adu*er*sitatis future.

We rede in þe 'Legent of Saynt Ambr*os*' how on̄ a tyme
12 as Saynt Ambros went to Rome-ward and was h*er*berd' at a riche man̄ howse in a town̄ in Tussie, he emang od*er* carpyng*is* askid hym̄ of his astate. And he answerd agayn̄ & sayd; "Sur, my state was evur happie & glorious, ffor I hafe at will grete
16 riches, many s*er*vandis, many childer, & many cussyns, and all þies I hafe evur had at my liste. And I had nevur none adu*er*sitie." And when̄ Saynt Ambros hard' þis, he had mekull m*er*vell & sayd vnto his felows; "Ryse, go we hyne, for God is not in þis
20 place; and þ*er*for̄ haste us hyne at þe vengeange of God tak̄ vs not here." So in þe mornyng þai[2] gatt þai*m* faste vp̄ & wente þ*er* wayes; and when̄ þai war passid' a little, þai lukid' behynd þai*m*, and sodanly þe erth̄ oppynd' and swolud' þis man̄ & all
24 þat longid' vnto hym̄, at þ*er* was nothyng left aboue erde. And when̄ Saynt Ambros saw þis, he sayd vnto his felaschup̄; "Lo! brethur, how m*er*cyfull at God is! For He sparis þai*m* at He sendis adu*er*sitie & truble in þis werld', & how felly He is grevud
28 vnto þai*m* at He sendis p*ros*p*er*ite and no dissese." And in witnes here-of yit vnto þis day in þat[3] place þ*er* is a passand' depe dyke[4], callid' þe riche man̄ pitt of Tuscan[5].

[1] MS. excominicandus.
[2] MS. þat.
[3] MS. þan̄.
[4] MS. *repeats*, dyke.
[5] *This Legend has two hands pointing to it*, nota, *written above them.*

DCLIV.

Providencia dei infallibilis est.

We rede of þe kyng of Crete he was a semelie mañ, & he had a nygromancier in his courte at hight Estus. And þis kyng had a doghter, and þis Estus happend to gett hur w*ith* childe. And 4 when it was born, for tene þis kyng hur fadur garte caste it oute in þe wud emang wylde bestis. So w*ith*-in a while aft*er* hunters fand it in a cafe emang wyle bestis, & þ*er* it was nurisshid w*ith* hur mylk. And when it was broght home in a strayte gate whar 8 catell vsyd' to com by, and when he saw þai wolde do it no skathe bod rather norysshid' it, he com*m*aundid' at it sulde be casten vnto hundis þat long had bene kepyd' fastyng, at þai mott destroy itt, & þai wold' do it no skathe. & þan he garte 12 caste it emang swyne at þai mott devowr' it; and þ*er* it was nurisshid' on a sew papp. And when he saw þ*at*, he garte caste it in-to þe occian; and when it was casten þ*er*, þis Estus, þe fadur þ*er*of, be his craft broght it vnto þe land' agayn whikk; & þ*er* it was 16 nurisshid w*ith* a hynde. And fro thens furth it wexid so swyfte of fute at whare at evur þe h*ar*tys went it wold' go w*ith* þai*m*. So at þe laste it was taken in a snare, & broght to þe kyng & gyffen hym to a p*re*sent. And onone he knew it & had co*m*passion þ*er*off, & 20 garte name it & nurtur it; & þe name þ*er*-of was Avidus. And aft*er*ward' he made it his successur. And þis kyng Avidus, as we rede, was furste þat evur garte tame oxen & lern þai*m* to draw; and he was furst þ*at* evur fand pleugh, & he taght men to plew & 24 to saw whete & oþ*er* cornys[1].

Providet Deus suis in necessarijs. Sup*r*a B*e*ned*i*cti et de hospite, iij, *et* iiij.

DCLV.

Providencia in futuru*m* est laudabilis. 28

Barlaam tellis how þat in a cetie beyond se þe cetysyns had suche a custom þat eu*er*ilk yere þai wolde chalange a strange

[1] *A sidenote here has a small hand pointing to the words* [*Su*]pra de [*in*]vencione aratri.

man̄, & chese hym̄ vnto þ*er* kyng þat knew nothyng of þe lawis of þe cetie. And alway fro he war chosyn̄ he sulď hafe his com-*m*andment*is* fulfyllid vnto þe yere end, & what at evur he bad be
4 sude be done. And when̄ þat yere was gone, when̄ hym̄ thoght he was in his moste sekurtie & his moste mirthe, sodanlie þe cetyzens wolde rise vppon̄ hym̄ and wolde take from̄ hym̄ þe kyngis crown̄ & nakyn̄ hym̄ & harle hym̄ þurgh̄ þe cetie, & send
8 hym̄ in-to ane yle in þe se þ*er* he sulde nowder hafe mete nor clothe, bod at he sulde þ*er* dye for honger & sorow. So on̄ a tyme þ*er* was a man̄ made kyng þat vnderstude þis custom̄ & þis law at þai hadd, and when̄ he was made kyng he garte opyn̄ þe kyngis
12 tresurie, and sent a grete copye þ*er*off into þis yle. And when̄ his yere was done & he was sent into þis ile, he had habundance enogh̄ of riches at he had ordand for̄ be hys wisdom̄ ewhyls he liffid as a kyng in þe cete.

16 Prudencia necessaria est multis. Sup*r*a de cautela *et* p*ro*visione.

DCLVI.

Puer despo*n*sauit ymaginem beate Marie V*ir*ginis.

We rede in þe 'M*er*eclas of Our Ladye' how som tyme þ*er* was
20 a felaship̄ of childer þ*at* vsid to play at hand-ball̄ befor̄ a kurk; and þ*er* was one of þai*m* þat had on his hand a ryng whilk þat a maydyn̄ þat luffid hym̄ be flesshly luff had gyffen̄ hym̄. And he was ferde at he w*ith* his faste rynyng at þe ball̄ sulde breke it,
24 and he went in-to þe kurk to gyff som bodie it to kepe to he had laykid hym̄. And when̄ he come befor̄ þe ymage of our Lady, he stude m*er*vell̄and and beheld hur fayrnes, & he set hym̄ down̄ on̄ his kne and deuotelie sayd afor̄ hur his Ave Maria. And when̄
28 he had done he said vnto hur; "Forsuth̄, Ladie, þou erte fayrer þan̄ any o þ*er* & mor̄ fayr þan̄ sho þat gaff me þis ryng, and þ*er*for̄ I forsake hur. I, fro hens furth̄, I will̄ luff the, so at þou wyll̄ luff me agayn̄." And he p*ro*furd þe ryng vnto þe ymage fynger, and
32 þe ymage put furth hur fynger streght & he putt it on̄. And þan̄ þe fynger closyd agayn̄ vnto þe ymage as it was are. And

wheñ he saw þis he had grete m*er*vell þ*er*off & callid' his felous & tolde þai*m* & lete þai*m* se itt. So afterward hym̄ happend breke þis p*ro*mys and was wed', and oñ þe furste nyght at he was wed our Ladie come & lay betwix hym̄ & his wyfe, & putt furth̄ hur hand & lete hym̄ se þe ryng on hur fynger, & reprovid hym̄ þat he had brokeñ his beheste. So w*ith* þat he wakynd & grapyd aft*er* þe ymage[1] & fand hur not þ*er*, & lay stylł & trowed þat it had bene bod a fantasye. So afterward' sho apperid vnto hym̄ & thretid hym̄ att he was ferd' for hur. And wheñ he wakend' oñ þe morñ, at evyñ p*r*ivalie he forsuke his wyfe & all his gudis & went to wyldernes, and þ*er* devotelie he servid our Ladie vnto his lyfis ende.

DCLVII.

Puer ex actib*us* suis qu*ando*q*ue* declarat qualis sit futurus.

We rede in 'Cronicles' how oñ a tyme kyng Agibu*n*dus, kyng of Lombardie, soiornyd' in Germanye, he fasted & walkid' abowte, & he fand' casteñ in piscina*m* vij childer be a com*m*oñ womman for to sla þai*m*; and all þies þis same com*m*oñ wom*m*añ had bor̄ñ. And wheñ þis knyght saw þai*m* he had grete m*er*vayle and put dowñ a spere-shafte vnto þai*m*. And ane of þai*m* gat þe shafte w*ith* his hand' be þe end & helde it stylł. And þe kyng had m*er*vell here-of & pullid hym̄ vp̄, & garte nuryssh̄ hym̄ and namyd hym̄ Lawncelott[2], þat is als much̄ to say as he þat sal be a grete mañ in tyme to com̄. So afterward' hym̄ happend to be of so grete nobylnes þat wheñ þe kyng was dead þe Lombardis made hym̄ þ*er* kyng.

Puer in purgatorio punitur. Sup*r*a de blasfemia.

DCLVIII.

Puer no*n* debet eligi in p*r*elatum vel p*r*esulem.

[3] Helinandus tellis how þat Adrianus þe emp*er*our oñ a tyme wolde algatis make his soñ emp*er*our in his life. And his p*r*inces

[1] MS. ymange.
[2] Harl. MS. Lamissione*m*. Arund. MS. Lancissione*m*.
[3] *This Exemplum is corrupt and part has been omitted from the Latin versions.*

ansswerd hym agayn & sayd' þat it longid' not alonelie vnto þe blude to hafe rewle; bod rather vnto þe adlyng*is* & vnto the governance. And so his desyre contynued', and efterward he con-
4 seyvid' in his mynd' þat childer sulde furste be broght vpp and exc*er*cysed in vertues, at þai mot be p*ro*vid what gou*er*nance þai wolde be off or þai war putt vnto any wurshup.

Puer a demone temptatur. Sup*r*a de blasfemia.

8 Puella debet abscondere sua*m* pulcritudinem. Sup*r*a de abscondere.

Puella debet solicite custodiri. S*upr*a de ffilia.

DCLIX.

Pulc*r*itudo corpo*r*is debet abscondi ne alijs sit
12 dampnosa.

Valerius tellis how þ*er* was a fayr yong man þat hight Spurann*us*, and he was so pratie & so defte at yong wom*m*en wex evyn fond' on hym, and he was ferd at þai or þ*er* fadurs shulde desyre hym
16 to be maryd or to fall vnto syn. And he wowndid' hym selfe his visage and his mouth to make hym disfygurd' at þai sulde not desyre hym, and þoght hym had lyffer be deformyd' & liff in halynes, þan daylie be a p*re*paratyfe to o*þer* folk luste & syn
20 & wykkydnes.

Punicio. Puniu*n*tur corizantes. Sup*r*a de corizare.

Puniu*n*tur gulosi. Sup*r*a de gula, vj, *et* de bene-
24 diccione.

Punitur quis p*er* hec que peccauit. Inf*r*a de religiosis, iij.

Puniu*n*tur pe*cca*tores diu*er*si diu*er*simode. Sup*r*a
28 *et* inf*r*a in locis suis.

DCLX.

Purgatorius. Purgatorij pene sunt diuerse.

Iacobus de Vetriaco tellis þat whenn Saynt Marie of Oginiez prayed for a certaynn sawle vpponn Saynt Petur day þe apostell, Saynt Petur aperid vnto hur and tolde hur þe paynys at it was in & þe cawsis þeroff, and how at it was turment with huge hete becauce it luffid passynglie þis werlde & þe lustis þerof. And som tyme it was gretelie turment with a huge caldnes, becauce it was slaw to do gudenes, & neclegentlie governyd þe chylder & þe howsholde [1]. And [som]tyme it was punysshid with hungre and threste, becauce it had grete dilectacionn in meat & drynk. And sum tyme it was gretelie punysshid with nakidnes, becauce it had in þe life grete delectationn in costious clothyng, & to be passynglie warmm happed.

Purgatorij pena mitigatur oratione. Supra de oratione.

Purgatorij pena soluitur missa. Supra de proprietario.

DCLXI.

Purgatorij pena modico tempore diu videtur durasse.

Iacobus de Vetriaco tellis how som tyme [*þer was*] a synner þat was correcte with a grete infirmytie, to so mykyll he prayed God to feche hymm oute of þis werlde. And whenn he had lang prayed so, ane aungell come vnto hymm and bad hymm chese whethur he wolde stonde ij dayes in purgatorie or he wolde suffre his sekenes ij yere. And he chose þe furste, and decesid, and his saule went vnto purgatorie. So with-in ane houre after it was þer, þe angell apperid vnto hymm, and he axkyd; "What ert þou?" þe angell ansswerd hymm agaynn & sayd; "I amm þe aungell þat apperid vnto the whenn þou was olyfe." And he said; "Nay, þou erte none aungell, ffor aungells wyll not lye; and þou erte bod a lyer, for þou tolde me þat I sulde be bod ij dayes in purgatorie,

[1] *A sidenote says,* [n]ota bene, *here.*

and I hafe stand þ*er*in many yeris." The aungell answerd hym agayn & sayd'; "þou sall vnderstand at þou haste not bene here nott fullie ane howr." And þan he prayed' þe aungell to bryng
4 hym agayn vnto þis werld', for hym had leu*er* þ*er* suffer any sekenes at God wold' send hym, þan for to be þ*er* a noder howr agayn in payn." And so his sawle was broght agayn vnto þe bodie, & mekelie he suffred' sekenes ij yere, and þan he decesid'.

8 Purgatoriu*m* suu*m* faciunt aliqui aliqu*ando* int*er* eos int*er* quos p*e*ccau*er*u*n*t. S*upr*a de abb*a*te, viij.
Purgatorius plus timetur a bonis q*u*am a malis. Inf*r*a de ti*m*ore, iiij.

DCLXII.

12 Purgantur aliqui int*er* viuos.

We rede in 'Legend' Lombard*ica*' how þ*er* was[1] c*er*tayn ffysshers in a town of Saynt Thebott*is*[2], and in h*ar*veste when þai went on fysshyng, and in-stede of fyssh þai drew in þ*er* nett a grete panell
16 of yse. And þai war mor fayn þ*er*of þan þai wuld' hafe bene of fyssh, ffor þ*er* bysshop had a grete surans in his fete, and þai laid' þis yse vnder-nethe his fete & he had a grete remedie of his sekenes þ*er*bye. So vppon a day he harde oute of þis yse þe
20 voyce of a man speke & say dyvurs wurd*is*, and þe bisshop coniured it & askid' it what it was, & it answerd' agayn & sayd'; "I am a c*er*tan saule þat is punysshid' for my synnys in þis panell of yse, and I myght be delyverd' and þou wolde say for me
24 xxx [*messis xl*[*ti*]][3] dayes to-geddur." And he g*r*anttyd' at he sulde do so, & did. And when he had sayd halfe þe messis & was bown for to say þe toder halfe, sodanlie be þe suggestion of þe devull, all his household' fell at were emang*is* þ*er* selfe, & ilkone of þai*m*
28 was in poynt to kyll o þ*er*. And so þe bisshopp was trublid' here-w*ith*, & lefte his mes-saying. And yit he fell vnto þai*m* agayn &

[1] MS. was a c*er*tayn ffysshers.
[2] Latin MSS. Theobaldus.
[3] Latin MSS. si quadraginta dieb*us* continuis .xxx. missas dic*eres*.

sayd' þai*m*. And when he had sayd' ij p*ar*tis of þai*m* and was bown to say mes, one of his meneya come vnto hym & tolde hym at þ*er* was a grete sege of men of armys layde abowte þe cetie; and herefor he put of his mess-saying þ*at* day. And at þe iij tyme, when he had sayd' all his messis bod[1] ane, þ*er* come a man vnto hym when he was bown vnto þe laste mes, & tolde hym at þ*er* was a grete fyre in þe cetie. And þe bisshop ansswerd agayn & sayd'; "And all þe cetie burn vp stowte & rowte, I sall not ou*er*hypp nor lefe þis mes vndone." And onone as þe mes was done, þis yse resoluyd' into watir, and þis fyre vanysshid' away and was nevur sene after.

Pena purgatorij est a*cer*ba e*ciam* si diuturna.

DCLXIII.

Pusillanimitas quando[2] retrahit a bono.

Cesarius tellis how þ*er* was som tyme a knyght þ*at* made hym monk of Ceustus ordur, to the intent at make a noder knyght at was his felaugh to do þe same. And þe toder knyght ansswerd' & sayde he wold' gladely[3] entyr in-to þe ordur bod he was ferd' for lyce. And þe toder ansswerd' hym agayn & sayd'; "He is nowder wurthi nor noble knyght þat in þe batell of þe devull dredis nowder swerd' nor spere, & is in þe batell of Cryste ferde for a few smale wormys. And þ*er*for bewar at þies lies take not fro the the kyngdom of hevyn." And w*ith* þis wurd' þis knyght was confusid, & holilie and stronglie he tuke þe ordur and vttirly forsuke all þis werld'.

DCLXIV.

Quies mentis in om*n*ib*us* est querenda.

Saynt Ierom tellis of iij men þat luffid' passand wele to-gedur, & þai all iij went and made þai*m* monkis. And one of þai*m* chose

[1] *After* bod, iij, *erased.* [2] Latin MSS. qu*andoque.* [3] MS. goldely.

to condycion̄ to make þai*m* att ane at was at debate, and þe secund̄ chose hym̄ to seryff þai*m* at wer seke, and þe iij luffyd alway to be solitarie and be hym̄ selfe. And þe furste, when̄ he had done
4 mykyll̄ & mott not agre þai*m* all̄ þ*at* wer at discorde, he began̄ to wax irke, & come vnto þe toder & tolde hym̄, & fande at he was irk̄ also becauce he mott not seryff seke folk̄ to plesans. And þies ij war acordyd̄ sam*en* & come vnto þe thrid̄ and tolde hym̄ of
8 all̄ þ*er* trubbles, and p*r*ayed̄ hym̄ at he wold̄ tell̄ þai*m* what at p*r*ofettyd þai*m*. And he went from̄ þai*m* a litell̄ and put wat*ir* in a cop̄ and sayd̄ vnto þai*m* [1]; "Behold̄ in-to þe watir!" And it was drovy, & so þai did̄ & þai saw þ*er* awn̄ facis as þai had lukid̄
12 in a myrrour. And þan̄ he said̄; "þus þai þ*at* er emang many men̄ may not se þ*er* awn̄ synnys no mor̄ þan̄ ye mot se your awn̄ shadus in þis watir when̄ it was drovye; and when̄ þai hafe bene awhile in solatare place be þ*er* ane, þan̄ þai may se þai*m*."

DCLXV.

16 Quies corp*or*is a demone aliqu*ando* impedit*ur*.

We rede how on̄ a tyme Abbott Isaac told̄ in a collacion̄; 'Som tyme þ*er* was a moste holy fadur, and on̄ a tyme as he went be a cell̄ of ane of his brethur, [2] he was war of his bruther dyngand
20 on̄ a grete stone w*ith* a huge hamm*er*, and ane standand by hym̄ lyke a man̄ of Ynde, as he had prompyd hym̄ vnto his wark̄. And þis gude olde fadur had m*er*vell̄ of such̄ ane illusion̄ and trowid it was bod a dissayte. And he come vnto þe cell̄ and
24 haylsyd his bruther, & sayd̄; "What wark̄ is þis at þ*ou* wyrkis?" And he ansswerd agayn̄ & sayd̄; "Fadur, we hafe laburd agayn̄ a harde stone, an vnnethis we may any thyng breke it." And þis olde man̄ ansswerd hym̄ agayn̄ & sayd̄; "þ*ou* says wele, we hafe
28 laburd, for þ*ou* was not be þine one; anod*er* was w*ith* the at þ*ou* saw nott, þat stude evur and prompyd̄ the to wurk besylie."'

[1] Latin MSS. "Intendite in aqua*m*," *et* turbulen*t*a erat. Post modicu*m* iter*u*m dix*it*; "Attendite q*u*a*m* limpida facta est aqua." Cumque intend*er*ent in aqua*m* vid*er*unt uultos suos.

[2] MS. *inserts*, and, *before* he.

DCLXVI.

Quies corp*o*ris appetenda est a s*anc*tis.

Heraclides tellis & says of hym̄ selfe; When̄ variable thoghtis hase trublid me & bydden̄ me go furth of my celł, and I had nothyng to do, I co*m*pleynd vnto Anton̄ of Antiocen̄ oppon̄ þis 4 hevynes. And he answerd' me & sayde; "When̄ þies thoghtys com*m*ys vppon̄ þe, answer þai*m* agayn̄ & say, 'ffor C*r*istis sake I kepe þies wallis and wiłł do, þuf I doo no noder thyng els.'"

DCLXVII.

Quietem corp*o*ris *et* mentis nitit*ur* demon *eciam* visibil*iter* impedire. 8

Saynt Gregor tellis; "som tyme þ*er* was a man̄ þat hight Martyn̄, and he led a solitarie lyfe. And þe devułł had dispite here-att, & in lyknes of a s*er*pent he laburd & keste for to lett hym̄. And þis 12 serpent on̄ a tyme be hym̄ selfe come into þe cafe whar þis Martyn̄ led his lyfe in wyldernes, and when̄ he was alone in his prayers, sho stude vp ryght befor hym̄, and when̄ he wold' lay hym̄ down̄, sho wolde lay hur down̄. And on̄ a tyme þis holy man̄ putt furst 16 his hand & syne his fute nakid vnto hur, & sayd'; 'And þ*o*u hase lefe for to smyte me, I sałł not lett the.' And when̄ þai had vsid þis iij yere sam*e*n, at þe laste þis fals enmy, þe devułł, was ou*er*-com*m*en̄ w*ith* his mekenes & vanysshid away from̄ hym̄." 20

Rana. Rana*m* pep*e*rit Nero imp*e*rator arte medicor*um*. S*upr*a de c*r*udelitate, ij.

DCLXVIII.

Rapina om*n*is fugienda est *et* maxi*me* a p*r*incipe vel p*r*elato. 24

Seutoni*us* tellis how on̄ a tyme, when̄ he had exhortid' Tyberius Cesar þat he sulde eke þe tributis of his regions, the emp*er*our answerd' agayn̄ & sayd; "Nay, ffor it longis vnto a gude hurd' to clypp his shepe, & not ałł at ons for to worow itt." 28

DCLXIX.

Raptor or*atione* restituere compellitur.

Saynt Gregor tellis how on a tyme a company of Gothomys[1] mett Lib*er*tinus, a gude holy man, rydand on his hors, and þai threw hym of his hors & tuke it from hym. And when þai had taken it from hym, he p*r*ofurd þai*m* his whipp, & sayde; "Take þis w*ith* you at ye may gar þe hors ga w*ith*." And þai tuke it and went þ*er* wayse. And als sone as þai war gone he fell vnto his p*r*ayers, and it happend at þai mott go no ferrer, nor w*ith* þ*er* spurris gar þ*er* hors go furth. So þai vmthoght þai*m* at þai had done wrang vnto þis holy man, and þai turnyd agayn & restorid hym of his hors. And þan þai went þ*er* wayes, and nothyng lettyd þai*m*[2].

Rapine antecessor*um* debent restitui. Sup*r*a de eccl*e*sia.

Rapine p*oss*unt adaptari ea que dicuntur sup*r*a de fure.

DCLXX.

Raptus sp*irit*ualis. Rapitur aliqu*ando* a*nim*a ext*r*a se.

Iacobus de Vet*ri*aco says; "I saw som tyme devote wom*m*en, þat was so hugelie ravissid w*ith* thoght of holy liffyng, þat of all þe day þ*er* was no witt in þai*m* vnto none oute-ward thyng bod was evyn as þai had bene on slepe. And þai myght not be wakynd w*ith* no man*er* of c*r*iyng, nor þai myght fele nothyng sore and þai had bene nevur so prykkid." And he says he saw a noder wom*m*an nerehand of xxx^ti^ yere old, and sho was kepyd w*ith* so grete luff be hur spowse in þe clostre, at sho mot be no ways go furth þ*er*off. And neu*er* so many men had drawen hur be þe hand, ffor oft tymys sho was enforcid to be drawen oute, bod it was in vayn bod if þai wuld hafe rugid hur in sonder. Also he says þat he had sene a noder wom*m*an þat som tyme xx^ti^ sythes on þe day was besyde hur selfe, whilk þat in his p*r*esence opon a day was

[1] Arund. MS. exercit*us* Gothor*um*.
[2] Tales DCLXVIII and DCLXIX *marked*, Nota, *in the margin*.

vij sithes ravysshid. And in what state som evur sho was ravissid sho abade in þat astate vnto sho was turnyd owte of hur ravisshyng. And hur hand*is* hang vp in þe ayre vnmouable aft*er* þe disposicion at sho was ravisshid in, at sho was garte shew a bodely ioying. *et* c⁹. 4

Rebellio. Rebellis punitur. Inf*r*a de religione, ij.

Recidiuu*m*. Recidiuu*m* nocet. Sup*r*a de heretico, ij.

Recognic*i*o. Recognoscere debem*us* b*e*neficia nob*is* impensa. Sup*r*a de b*e*neficio, i. 8

Recreacio int*er*du*m* vtilis est religiosis. Sup*r*a Jóh*ann*is Euang*e*liste.

DCLXXI.

Recreacio *eciam* moderata om*n*ib*us* est necessaria.

Valerius tellis þat when Socrates þe wyse clerke wexid alde and 12 taght his scolers, he wold not alway bynd þai*m* in at lernyng, bod som tyme to avanyssh away þ*er* labur he wolde suffer þai*m* to have recreacion, to cauce þai*m* to be more dyligent & craftie in þ*er* lernyng afterward, at þai sulde not be yrke of þ*er* labur. And 16 herefor þis wise philosophur, Socrates, [*usyd*] for to lope on a rede betwix his leggis, as barnys rydys, and ryde w*ith* þai*m* as þai do to make þai*m* sporte.

Redempcio nulla est in inferno. Sup*r*a de inferno, iiij. 20

Reddicio. Reddit deus centuplu*m*. Su*pr*a de elemos*in*a xiiij, et de dec*im*is.

Reddu*n*t aliqui malu*m* p*ro* bono. Infra de serpente.

DCLXXII.

Regi*n*a qu*an*to dignior tanto mag*is* cast*it*at*em* sua*m* 24 s*er*vare debet.

We rede in þe 'Meracles of our Ladie,' how som tyme in Rome þ*er* was ane emp*er*our þat had a fayr wyfe & a chaste. So[1] on a

[1] MS. som.

tyme þis emp*er*our sulde travell furth oute of contre fro his empyre vnto other grete regions, and he putt a bruther þat he had, & also all his empyre, vnto gou*er*nans of his whene. And when he was
4 gone, his bruther wexid fond of þe whene, & at þe laste he oppynd his harte vnto hur, & sho forsuke hym vttirlie and wolde not g*r*aunte vnto hym; notw*ith*standyng he wolde not lefe, bod laburd hur daylie þ*er*in. So at þe laste when sho saw he wolde not lefe,
8 sho sparrid hym in a towr horn faste, and gou*er*nyd þe empyre peasfullie. And when v yere was passid þis emp*er*our come home, & be lefe of þe empryce his bruther was lattyn furthe of þe towr & come vnto þe emp*er*our and accusyd þe emprice hugelie vnto
12 hym, & sayd þat sho was ane oppyn fornycatur nerehand w*ith* evur-ilk man. And becauce he wolde not consent vnto hur to ly by hur, þ*er*for sho sparrid hym faste in a towr, & herefor he said he was lene and ill hewid. And þis emp*er*our gaff our redelie
16 truste vnto hym, & tuke a grete sorow in his harte, to so mykell at he fell down in swownyng & lay a grete while. So when he come vnto his spyritt*is* agayn he went furth, and þe whene mett hym & wolde hafe kissid hym, & he wolde not bod gaff hur
20 a grete strake, & felde hur vnto þe erth. And he com*m*aundid ij of his men to take hur & hafe hur vnto þe wudd & smyte of hur heade. And þai tuke hur & had hur furth as he bad. & when þai come þ*er* þai sulde hafe smyten of hur head, þai wolde bothe hafe
24 ligen by hur. And sho putt þai*m* by and cryed & made a grete noyse. And þ*er* happend com by a wurthi man, & many men w*ith* hym, and harde hur cry & rade to hur & slew þies ij h*ar*-lott*is* at was w*ith* hur, & tuke hur[1] home w*ith* hym & betaght
28 hur vnto his wyfe. And sho made hur nuress of a little yong son at sho hadd. So þis wurthi man had a bruder was a knyght, & he wexid so fond on hur at he wiste neu*er* what he might doo, & oft wolde hafe had at do w*ith* hur; and evur sho putt hym bye.
32 So on a nyght, as sho was on slepe in hur bed & þis yong bab by hur, he come privalie w*ith* a knyfe & cutt þe barn throte in sonder, & put nemelie þe knyfe in hur hand and sho of slepe; & so he lefte hur and went his wayes. So sho felde warm blude

[1] MS. hym.

ryn̄ aboute hyr in þe bed, & wakend þer-with. And when̄ sho saw how it was sho cryed', at þe lorde & þe ladie and all̄ þe howshold' hard'. So þai come vnto hur at luke what hur aylid', and fande þe barn̄ dead'. And þe howshold' meneya wold' hafe slayn̄ 4 hur, bod þe lorde and þe ladie wolde not latt þaim. So þe lord' commandid' at sho sulde be delyverd' vnto shipmen̄, & at þai sulde hafe hur in-to a far contrey. And so sho was delyverd' vnto shipmen̄ & broght vnto þe ship̄. And onone þai wolde hafe ligen̄ by 8 hur, and in no wyse sho wolde consent vnto þaim, and herefore þai wolde hafe drownyd' hur. Bod þugh grace of God þer cownceil̄ changid', and þai sett hur vp̄ apon̄ a hy skar in þe see. And þer our Ladie Saynt Marie apperid vnto hur & comfurthid hur, and' 12 bad hur take ane erbe þat was vnder hur head' þer sho lay & kepe it, & with þat sho sulde heale all̄ þaim þat war lepre whar̄-som̄-evur sho come. And sho was þer many day & had' no meat bod herbys & gress. So on̄ a tyme þer come shipp̄-men̄ by þe land', 16 and sho cryed' vnto þaim and þai had petie on̄ hur, and tuke hur in-to þer ship̄ & had hur vnto a haven-town̄; and onone þer befor̄ þaim all̄ sho helid' a lepre man̄. And in þe mene while þis vnhappie man̄ þat had slayn̄ his bruther barn̄ þat sho kepid', was 20 sodanlie fallen̄ lepre, and sho was broght vnto hym̄ & no bodie knew hur of all̄ þe howshold'. So þe lord prayed hur to hele his bruther, and sho ansswerd' agayn̄ & sayd' sho myght nott bod if he in presence of þe lorde & þe ladie & oþer viij persons shrafe 24 hym̄ clene of all̄ his synnys. And so he did', bod þat syn̄ at he did' anence hur, he wolde not shryfe hym̄ þerof, and evur sho sayd' he was not full̄ shrevyn̄. So he gatt assurans of his bruthir, & knowleged all̄ his syn̄ how he had done. And sho ansswerd' agayn̄ 28 & sayd'; "I am̄ þat same wommaṅ." And þer sho helid' hym̄. And þe lorde wolde hafe garte hur wed hym̄ and sho wolde not, bod went hur way; & evur whar̄ any was lepre sho helid' þaim. So at þe laste hur happend to com̄ to Rome, and þer sho fand þe 32 emperour hur husband' bruther, at had done so vnto hur, lepre. And sho was fechid' to hele hym̄, & sho wolde not bod if he confessid' hym̄ oppynlie of all̄ þe synnys at evur he had done befor̄ all̄ men̄; and so he did' & telde opynlie how he had done vnto hur, & 36

how þe emperour had garte sla hur. And all þe peple þat was
þer & harde made sorow for los of so gude a ladie. So at þe laste
sho lete þaim witt at it was sho, & helid' in þe cetie all þat evur
4 was lepur. And be þat tyme þe emperour was dead, and þe pope
sent vnto hur; & becauce þat in hur tribulacion sho had made a
vow of chastite, he made hur to take one abbet of religion. And
þus sho endid' hur lyfe in clene liffiyng. *et* c^o^.

8 Regina semper honestatem suam debet tenere.
Supra de muliere, xvi.

DCLXXIII.

Religiosus non debet se de secularibus intromittere.

Iacobus de Vetriaco tellis how som tyme þer was a knyght þat
12 lefte all his possessions & his wurshuppis and his welefaris, and
made hym a monk. And þe abbot saw at he was a wyse man and
sent hym vnto þe markett to sell assis of þe abbay at was olde, &
at he sulde by yong; þuff all he war displesid' þer-with, neuer-þe-
16 les he went, and wolde not breke his obediens. And when men
axkid hym if þe assis wer gude & yong, he ansswerd euer agayn
& sayd'; "Trow ye at our abbay is fallen vnto suche pouertie
at we sulde sell our gude assis & our profetable?" So one come &
20 axkid hym whi þer taylis wer so pylde, and no hare lefte on þaim.
He ansswerd' agayn & sayd'; "Becauce þai fall oft sythis vnder þer
lade & we lifte þaim euer vp be þe tayllis, and þat is cauce þer
tayllis er bare." And þus he wolde nott layn þe treuth. So hym
24 happend' sell none of þaim, and come home vnto his cloystur.
A noder lewid' monke at was with hym at þe markett accusyd'
hym evyn opynlie in þer chapiter hows; and þe abbott dysplyd'
hym as it had bene for a grete truspas. And he ansswerd' vnto þe
28 abbott agayn & sayd'; "I lefte many assis & mekull oþer gude
thyng in þe werlde, and I come hedur to seryff God' & becauce
I sulde nott lye, bod at I sulde safe my saule." And þus fro thens-
furth he was nevur sent oute forwarde.

32 Religiosus mentiri non debet. Supra de mendacio, ij.

Religiosus aduocatus esse non debet. Supra de mendacio, ij.

DCLXXIV.

Religiosus non debet excedere in potu.

Petrus Clunacensis[1] tellis how som̃ tyme þer was ane holie man̄. and as he lay in his prayers on̄ Gude Fryday, he was ravisshid̄ his spyrid̄ fro his body vnto Pasch̄ day. And when̄ he come vnto hym̄ selfe, he tolde how þat he saw a religious man̄ of grete penance swolud̄ of þe devull in drynk þat he was wunte to vse excesly. And þan̄ he was drawen̄ vnto his dome, and had noght Saynt Nicholas bene, he had bene dampned̄; bod Saynt Nicholas at he vsid̄ to seryff deuotelie helpid̄ hym̄. & so he was nott dampnyd̄, bod demyd̄ vnto þe payns of purgatorie.

Religionis ingressus causat aliqu*ando* consideracio penar*um* inferni, p*ericulorum* mundi, penar*um* purgatorij, p*rop*rie complexionis. S*upra* de co*nuer*sione.

Religionis status securior est seculari. Infra de relinquere.

Religiosus in h*ab*itu suo debet mori. S*upra* de monacho, ij.

Religiosus no*n* debet pompose incedere. Supra de mo*n*acho, iiij.

Religiosus p*rop*rietarius no*n* potest com*m*unicare[2]. S*upra* de p*rop*rietate, i.

Religiosus p*rop*rietarius in sterquilinio sepelit*ur*. S*upra* de p*rop*rietate, ij.

Religionis ingressus *eciam* infirmitate*m* corporalem sanat. Infra de voto, ij.

Religiosus humilem habitu*m* debet habere. Sup*ra* de abb*a*te, x.

[1] MS. Clymacensis. [2] MS. comm*i*nicare.

DCLXXV.

Religiosus inobediens aliqu*ando eciam* a deo uisibilit*er*[1] punitur.

Cesarius tellis how somm tyme þ*er* was ane abbot & he had
4 a seke monke. And he saw þ*at* it was necessarie to hymm to eate flessh, & he com*m*aundid' hymm þat he sulde eate flessh; and he was passand' swaymos & wold' nott. And for als mekull as God wolde shew þat obediens war bett*er* þann meat or drynk, þis
8 inobedient monke onone turnyd' into a wudenes, and rann wude into þe felde. And þ*er* he fande a dead' dogg & all þe flessh onn hymm stynkid', and he fell to and ete of hymm gredelie. And þus becauce he truspasid' in flessh & wolde not eatt flessh whenn his
12 abbott bad hymm, þ*er*forr he was punyssid' in flessh-etyng, *et* c°, for his inobedyance.

Religiosus no*n* debet carnalit*er* affici ad amicos. S*upr*a de affectu[2], ij.

16 Religiosos temptat demon. S*upr*à de demone in pl*u*rib*us* locis.

DCLXXVI.

Religiosus potest bellare sine armis in spe diuini auxilii defendendo ius suu*m* quod alit*er* h*ab*ere
20 no*n* posset, q*uo*d magis est no*n* bellare q*u*am bellare.

Petrus Damianus tellis how þat in þe p*ar*ties of Frawnce þ*er* was in a place a[3] grete debate betwix ane abbott & a myghtie
24 seculer mann for a possessionn of a lyfelod', so þat whenn þai had lang strevynn, ffavorers onn bothe p*ar*ties arayid' þai*m* evynn vnto batell. And þis myghti mann come in-to þe felde w*ith* a grete company of armyd menn w*ith* hymm, & bownd hymm to feght. And
28 þis abbott, all þat come w*ith* hymm to feght, he com*m*andid' þai*m*

[1] MS. inuisibili*ter*. [2] MS. aspec*tu*. [3] MS. *repeats*, a.

stand oparte & latt hym̄ & his monkis alone, and he sett all̄ his monkis on̄ hors, & made paim cover per hedis with paire cowlis. And in pis maner of armur he come vnto pe place per pai sulde feght; and onone his enmys, when̄ pai saw hym̄, wer strekyn̄ with suche ane vgsomnes at onone pai lightid' of per horsis, & keste away fro paim per armor & per wapyns and fell̄ down̄ mekelie vnto pe erde, & axkid' hym̄ forgyfnes and nevur after made chalange vnto pis possession̄ agayn̄.

DCLXXVII.

Religiosi non debent statum secularium contempnere.

Saynt Ierom̄ tellis of one pat hight Paphencius, whilk pat when̄ he had long tyme vsyd aungell̄ lyfe, he made his prayer vnto almightie God' at he wold' shew hym̄ to whilk saynt of hevyn̄ he sulde be like in blis. And it was shewid' hym̄ at he sulde be lyke vnto one Simphoniacus pat dwelte in pe next strete. And he went onone vnto hym̄ and axkid' hym̄ of his reule & his gouernans. And he tolde hym̄ at he had vsid' to be emang thevis & knew no gude dede, nor neuer did' none, safeyng onelie at he gatt a damysell̄ fro his felows, at pai had taken̄ & defowlid', & savid' hir honesti at pai lay not by hur. And he tolde hym̄ also how he gaff vnto ane honeste wommaн̄ in wyldrenes, goand wyll̄, iij c penys to rawnson̄ hur husband' & hur childer pat lay in sore prison̄. And pan̄ pis Paphencius tolde hym̄ hys vision̄ and had hym̄ with hym̄ vnto wyldrenes, and with-in a little while after he dyed, and he saw his saule had vnto hevyn̄. A nodir tyme pe same was shewid hym̄ of pe primat of pe cetie, pat was wed xxx^ti yere & evur kepud' hym̄ in chastitie from̄ his wyfe, and he saw his sawle also had vnto hevyn̄. And the thrid tyme it was shewid hym̄ pe same of a merchand'. And pan̄ when̄ he sulde dye and prestis come vnto hym̄, he said vnto paim; "No man̄, nowder thefe nor merchand', sulde be despysid, for emang peple of evur-ilk degre is God plesud with som̄ sawlis." And he tolde paim in ordur all̄ pat is aforn̄ saide, and pan̄ he passid' vnto God.

Religiosus non debet discurrere. Supra de affectu.

Religiosi[1] attente mulieres aspic*e*re n*on* debent. Su*pr*a de muliere, viij.

DCLXXVIII.

Relinquere. Relinque*n*di su*n*t parentes a viris
4 p*er*fec*t*is.

Abbot Abraham on̄ a tyme tolde in his 'Collasion̄,' how som̄ tyme þ*er* come a yong man̄ vnto Saynt Anton̄ þe abbott, and rep*r*ovid' þe life of ancharis and said' at þai war of more p*er*feccion̄
8 þat bade at hame w*it*h þ*er* fadurs & þ*er* moders, & ordand for þai*m* all' þing att þai*m* mysterd' and wroght beselie daylie, þan̄ þai war at went into wyldernes and[2] abstenyd þai*m* fro daylie laburyng, and gaff þai*m* vnto nothyng bod vnto redyng and' p*r*ayer. And
12 Saynt Anton̄ ansswerd' hym̄ & said'; "Son̄, þ*o*u at duse þus, whethur was þ*o*u not hevie when̄ þi fadur and þi moder happend any cace of adu*er*sitie? And also was þ*o*u not ioyfull' when̄ þai war in p*r*osp*er*ite?" And he ansswerd' agayn̄ & said' yis. And
16 þan̄ þis abbott sayd vnto hym̄; "þ*o*u sall' vnd*er*stond' þat in þe werld' þat is for to com þ*o*u sal be demyd' for to be in þ*er* co*m*panye, in whase co*m*pany in þis lyfe þ*o*u was conu*er*sand', owder in wynnyng or in los, in ioy or in sorow. And þ*er*fo*r* þuf all' we hafe
20 bothe ffadurs & moders, yitt vs hase levur lefe þai*m* & liff in wyldrenes & þ*er* take syke fude as God' sendis vs, þan̄ for to be in þe warlde & be sekur of fyndyng of our fadurs & moders."

Relinquentes om*n*ia p*r*opt*er* deu*m* deus remune*r*at.
24 Su*pr*a de pe*r*eg*r*ino, iij.

DCLXXIX.

Reliquie s*anct*or*um* su*n*t honorande.

Cesarius tellis how þ*a*t som tyme in ane abbay of þe Ceustus ordur þ*er* was ij bodis of þe xj m̄l virginys, and in a were tyme
28 þai[3] war sett aboue a vowte in þe kurk, & þ*er* þai stude long

[1] MS. religiose. [2] MS. *repeats*, and. [3] MS. þ*er*.

& was forgetten. So on a tyme at mydnyght þai made sike a dusshyng in þe cace at þai lay in, att all hard in þe quere, and þus þai did on þe nyght ij or iij [*sythis*], vnto so mekull at þe sacristanes said at þai durste not lygg in þe kurk. And for all þis 4 *þer* was no wurshup done vnto þai*m*, bod all way þai war nothyng lukid after. So on a nyght in matyn tyme, when all þe covent was in þe where, þai all saw befor þe altar ij fayr vi*r*gyns in maydyn clothyng, inclynand þai*m*, & when þai had done, went 8 furth of þe kurk at a dure at evur befor was wunte to be sparrid. So onone [1] þe monkis went vnto þe cace at þies ij vi*r*gynys lay in, & oppynd it, & *þer* was nothyng *þer*in. And þai had grete me*r*vell hereof, & sent vnto Colayn, and *þer* þe same bodis was fon in 12 þe same placis *þer* þai lay when þai war furste giffen vnto þe sayd abbay. *et* c⁹.

Remigij Remens*is*. Su*pr*a de familiaritate, ij.

DCLXXX.

Remissio. Remissionis pe*cca*to*rum* ostendit deus 16 aliqu*ando* signu*m* aliquod.

Petrus Damianus tellis of one þat hight Arnulphus, þat was fadur of kyng Pypyn, and grawnsur vnto great Charlis þat was duke of Lothoringia. So on a tyme sodonlie he lefte his wyfe 20 and his childre, and went into wyldernes. And on a tyme as he went ou*er* a grete bryg þat was owr a depe watir, when he was at þe myddest of þe brygg *þer* þe watyr was depeste, *þer* he keste in his ryng w*ith* þis condicion, & sayd; "When I hafe þis ryng 24 agayn, þan w*ith*-outen doute I all truste at my synys is forgyffen me, and at I am fullie asoylid of þai*m*." And *þer* he abade in wyldernes many day in gude life. And in þe mene while dyed þe bisshopp of Methens*is*, and he was chosyn vnto bisshopp. And he 28 abstenyd hym fro etyng of flessh. So on a tyme *þer* was a ffyssch broght hym to a p*r*esent, and he garte oppyn itt befor hym and fand hys ryng in þe cudpoke *þer*off, & onone as he saw it he kend it. And it was ij day iorney fro þat bryg at he keste it dow[*n*] 32

[1] MS. on one.

att, vnto þ*at* place þ*er* þe fissh was takeñ at it was foñ in þe bely off.

Remune*r*acio. Remune*r*at deus dantes aliquid p*er* se. S*upr*a de elemo*sin*a, i, ij, *et* iij.

DCLXXXI.

Remune*r*at deus aliqua bona a pe*cca*tori*bus* facta.

Cesarius tellis how som tyme þ*er* was a knyght þ*at* was a grete robber and a thefe, and be com*m*andmend of Emp*er*our Frederyke he was takeñ & honged. And vpoñ þe iij day after he was hanged, a noder knyght come rydand be þe galows, and wheñ he saw hym hyng þ*er* he sayd vnto his mañ; "O God! it was mekull petie at þis fayr mañ was hanged!" And his mañ ansswerd hym agayñ & sayd; "Sur, þis was a noble knyght & your nere cussyñ." So þis knyght & his mañ come ner, and thoght to take hym dowñ & beryy hym; and as he hang he spakk vnto þai*m* & sayd; "Take me dowñ, ffor I lyff yitt." And wheñ þai had tane hym dowñ he sayd vnto þai*m*; "Thuff all I was a synne*r*, yit I did a litle se*r*ves vnto almyghtie God, for þe whilk He had me*r*cie oñ me; ffor I vsid eu*er*e day to say iij pa*ter* no*ster*, & iij ave maria, in wurshup of þe holie trynytie, & v p*ater* no*ster* & v ave maria in wurshup of þe v wowndis of our Lorde, and a p*ater* no*ster* in wurshup of þe aungell at I am betaght too, and also one vnto þe sac*r*ament þat is daylie sacred þurgh all þis werlde, besekyng daylie almighti God, at I myght be wurthi to reseyfe þe sac*r*ament er I dyed. And þat God hase grawntid me of His me*r*cie, and þ*er*fo I p*r*ay you call vnto me a preste." And wheñ þe preste come he shrafe hym, and þañ he was howsled. And onone as þis was done he yelde vp his gaste, and þai tuke and berid hym[1].

Remune*r*at Deus p*er*egrinos. Sup*r*a de p*er*eg*r*ino, iij.

Restitucio. Restituere nolens ablata punitur. S*upr*a de apostatis.

[1] *This tale is marked* Nota [be]n*e*.

Restitui debent forisf*acta* antecessor*um*. S*upr*a de ecc*les*ia, ij.

Restituere nol*un*t mali filij p*ro* parentib*us* *eciam* post mortem eos monentib*us*. S*upr*a de morte, xvij [1]. 4

Restitucio valet vsurarijs. Infra de testamento, I°.

Restituere nolentib*us* negatur sepultura. Inf*r*a de sepultura [2], iij, *et* iv [3].

Restituere tenentur [4] executores p*ro* testatorib*us*. 8 Sup*r*a in pl*u*rib*us* locis, *et* infra de reuiuiscere, de sac*er*dote et de sacramento.

DCLXXXII.

Reue*r*encia. Reue*r*eri *et* honorari debent [*se mutuo*][5] ho*min*es eiusd*em* status. 12

Valerius tellis how þat in þe tyme þat þe vij sagis florisshid' at Athenis, it happend' in þe region of Niclase [6] at a man boght of þe ffysshers a draght w*it*h þ*er* nett, & at þ*at* draght þai þai*m* happend draw a grete burde all of golde of a grete weght. And so þai fell 16 at varyans for þis burde, þe fisshers & þai þat boght þe draght, for þai sayd' þai solde hym noght bod ffissh, & he said' he boght what at fortun wolde send hym. So þai had it vnto þe cetie, and broght it befor Appollo, & made þ*er* p*r*ayers vnto hym to send 20 þai*m* som taken to whame þis burde sulde be demyd'. And' he ansswerd' þai*m* & bad þai*m* giff it vnto hym þat was þe wyseste in all þe cetie. And so þai gaff it vnto one þat hight Talentus Millesius, þ*at* emang þe vij sagis was moste noble, and he sent it 24 vnto Byantes P*r*iemo. And he wolde none þ*er*off bod gaff it vnto a noder, and so it went þurgh þai*m* all vnto it come at þe laste. And he gaff a iudgement at it sulde be halowid' in wurshup of Appollo & gyffen vnto hym, and so it was. 28

[1] MS. xvj.
[2] MS. spepultura.
[3] MS. v.
[4] MS. tenend'.
[5] *From the* Latin MS.
[6] MS. *repeats*, it happened, *here*.

DCLXXXIII.

Reuiuiscere vel resurgere. Reuiuiscit aliqu*ando* homo ex gr*ati*a sp*iritu*ali.

Saynt Gregur tellis how þ*er* was ſom tyme in Rome a noble
4 cetysyn þat hight Romanus[1], and hym happend for to dye at Constantynople. & on þe morn when þai wold hafe opynd hym & sesond hym w*ith* spycis at he myght hafe bene curid[2], he rase vp & was whikk. And he tolde þai*m* mekull þing at he had sene
8 in hell, and at he neu*er* trowid befor, & he tolde also þat þe juge at he was broght befor, þat he callid hym noght Ro*m*anus[3], bod Romanus Ferarius þat was nere-hand hym. And þus he þat ans was dead was on lyfe agayn & liffid many yeris.

12 Rex aliqu*ando* glo*r*iatur in vestibus. Sup*r*a de augurio *et* de ornatu.

Rex humilit*er* se habet ad subditos. Sup*r*a de iudicio vlti*m*o.

16 Rex malus a deo deponitur. Sup*r*a de hospit*a*litate, vi[4].

Rex sapiens. Sup*r*a de prudencia *et* p*r*ovidencia.

DCLXXXIV.

Risus. Ridere no*n* debent h*ab*entes oc*ulu*m ad
20 iudici*um* vltimu*m*.

We rede in 'Vitis Pa*tru*m,' how on a tyme ane olde man saw a yong man lagh, & he said vnto hym; "Son, how may þ*o*u fynd in þi herte to lagh? Mon not þ*o*u & I & we all befor bothe
24 hevyn and erth gyf a rekynyng of all our lyfe? And þ*er*for me m*er*vels," he said, "at þow may fynde in þi harte to lagh."

[1] Latin, civis romanus, Stephanus nomine.

[2] MS. carid.

[3] Harl. MS. no*n* petierat, 'hunc Stepha*nu*m,' *sed*, 'Stephanu*m* Ferariu*m*,' mortuus est. Arund. MS. *sed* 'Stepha*nu*m Ferrariu*m*,' q*ui* erat iux*ta* eu*m*, q*uo* di*cto*, ille Stepha*nus* mortu*us* e*st*.'

[4] MS. iiij.

DCLXXXV.

Ridere non debent aduertentes pericula mundi.

We rede in 'Libro de Dono Timoris' how somn tyme þer was a kyng, and if he made nevur so great a feste, he wolde neuer lagh. So a frend of his reprovid hym þerfor, & askid hym whi he did so, 4 and he ansswerd fenandlie. So after-ward he ordand a chayre with rotyn fete, and he garte sett it abown a hate burnyng oven, and abown it he gart hyng a swerd with a wayke threde. And þis done, he garte se t hym þerin þat reprovid hym for he wolde 8 not lagh, & he garte sett aboute hym iiij men with iiij drawen swerdis. And he garte bryng befor hym all maner of delicious metis & drynkis, & all oþer thyngis þat sulde make hym merie. So þan þe kyng come in and stirrid hym to lagh, and he ansswerd 12 agayn & said; "I may not lagh when I se þies perels þat er aboute me." Than þe kyng ansswerd hym agayn & said; "Than vmthynk þe how mot I lagh when þer er grete festis made afore me, þat seis behynd me þe bitternes of my syn? And befor me 16 I se ane vncertantie of þat at is for to com, and on my lefte hand I see vexacions of present aduersities, and on my right hand I se noyes þat commys after prosperities. And all þies I se as sharp swerdis of þe sentans of allmyghti God. And I se dead hyng 20 abown, whame I wate nevur what howr will stryke me, and vndernethe me I se þe pitt of hell at I am ferd at fall into, & with-in me I se myne awn freletie. And emang all þies I am sett in a frele seatt, oute of þe whilk I an ferde daylie to fall. And 24 þerfor hafe þou no merveill if I may not fynd in my harte to lagh."

Rosa. Rose habentur tempore hyemali. Supra de martirio.

Rusticus delicijs nescit vti. Supra de delicijs, ij *et* iij. 28

Rustico falsum denarium offerenti, idem ei pro communione exhibetur. Supra de oblacione.

DCLXXXVI.

Sac*er*dos debet frequent*er* p*ro* mortuis celebrare.

Petrus Clunacens*is*[1] tellis how þ*er* was som tyme a bisshopp̄ þat suspent a c*er*tan̄ p*re*ste in his dioces becauce he sang eu*er*ilk
4 day for all̄ crysten̄ sawlis. So on̄ a tyme aft*er*ward̄, as þis bisshopp̄ walkid be his one in a kurk-garth̄, hym̄ þoght at all̄ þe dead folk at lay in þat kurk-garthe rase agayns hym̄, ilkone w*ith* a spade in þ*er* hand̄. And þai thrett hym̄ & said̄; "Beholde! þis is
8 þe bisshopp̄ þat tuke fro vs our preste & suspend hym̄, at he may not say mes for vs. And þ*er*for̄ c*er*tanlie, bod if he amend it vnto vs, he sall̄ dye." And w*ith* þat he was so flayed̄ he was like hafe dyed̄, & fell̄ in a swownd̄[2]. And when̄ he come vnto hym̄
12 selfe agayn̄, he garte send aft*er* þe p*re*ste and asoylid̄ hym̄, & bad hym̄ syng on̄ for al crysten̄ sawlis as he did befor̄.

DCLXXXVII.

Sac*er*dotis malicia no*n* polluit sacramentu*m*.

Iacobus de Vet*r*iaco tellis how þ*er* was som̄ tyme a man̄, whilk
16 þ*at* of ane vnwurthie prest þat he knew wolde nowder here mes nor resayfe his sac*r*ament*is*. So on̄ a tyme hym̄ thoght in his slepe þat hym̄ was passand thrustie, and þat he stude be a pitt w*ith* watir þ*er* a leprus man̄ drew vp watir in a passand fayr
20 vessell̄ w*ith* a corde all̄ of golde. And þ*er* come many one & axkid̄ hym̄ a drynk of þ*at* fayr watir, & he gaff̄ þai*m* & þai drank̄ faste. And at þe laste þis man̄ drew ner & wolde hafe had a drynk̄, & þe layser man̄ drew bak his hand̄ & wolde not lat hym̄
24 drynk̄, & sayd̄; "How will̄ þou take a drynke of a lepros man̄ hand̄, þat will̄ not here mes nor take þe sac*r*amentis of a preste at þou knowis is in syn̄? Do no mor̄ so, bod þink̄ of þis vers; 'vim sac*r*amenti non mutat vita ministri.'" And w*ith* þat he wakynd̄

[1] MS. Climacens*is*. [2] MS. swownyd.

And fro thens furth̃ he neu*er* gruchid' af*ter* to here þat prestis mes, nor for to take his sacramentis of holie kurk̃ of his hande.

Sacerdos indiscretus *ter*ret confitentes. Sup*r*a de apostasia, iij. 4

Sac*er*dos tenens vx*or*em militis *et* de hoc laico confessus, a co*n*fusione libe*r*at*ur*. S*up*ra de confessione, vij.

DCLXXXVIII.

Sac*er*dos curatus infirmis debet e*sse* p*ar*atus *et* pe- 8
tentib*us* om*ni* tempore sac*r*amenta ministrare.

Cesarius tellis of a p*re*ste at was a curatt, þat oñ a tyme satt playand' at þe dice w*ith* a cussyñ of his. And þ*er* come vnto hym̃ a mañ hastelie and tolde hym̃ at his moder was seke and bowñ to 12 dye, & bad hym̃ in payñ of þe p*er*el̃ þ*at* wolde fal̃ þ*er*oñ þat he sulde com̃ in al̃ haste vnto hur & shryfe hur & giff hur hur sac*r*amenti*s*. And þe p*re*ste ansswerd' agayñ & said' þ*at* he wolde not vnto hys layke war done. And eu*er* þe mañ stude 16 stil̃ & laburd' hym̃ to ryse. So at þe laste þis p*re*ste said' vnto his cussyñ at he played' w*ith*; "Cussyñ, I compleyñ me, & at þe I take wittnes, at þis felow wil̃ not lat me alone at my gam*en*, bod trubbles me and lettis me." So þis mañ saw þ*at* his taryng 20 p*r*ofettid' hym̃ nott, & went his ways. And his moder dyed w*ith*outeñ howsel̃ or shrufte. So it happend oñ þe iij day af*ter*, þe cussyñ of þis same preste mett þis yong mañ at þe mod*er* was dead of, and vnthoght hym̃ of þe playnt at þe p*re*ste made of 24 hym̃, & pullid' oute his dagger & stykked' hym̃. And af*ter* þis and many oþ*er* synnys, þis preste happend fal̃ seke & bowñ to dye. So a cussyñ of his, at was his servand', cownceld' hym̃ to be shrevyñ & forthynk̃ hym̃ of his truspas. He wolde nott 28 bod fel̃ into a despayr, & ansswerd' hur & sayd'; "Seis þou yone grete lathe enence vs? Forsuthe þ*er* is not þ*er*in so many strais as þ*er* is fendis gadurd' here aboute me, to take my sawle whẽñ I pas." 32

DCLXXXIX.

Sac*er*dos indigne celebrans *eciam* visibilit*er* sacr*amento* p*r*iuatur.

Cesarius tellis of a preste of Saynt Petur kurk in Colayn̄, how
4 on̄ a day when̄ he had sacred his mes & layd' down̄ þe sac*r*ament on̄ þe altar, when̄ he sulde take it agayn̄ he cuthe not fynd it, nor all̄ þe oþ*er* peple þat helpid' hym̄ to seke itt. Wha*r*-for witty men̄ þat knew hym̄ supposid' þat aungels had taken̄ it from̄ hym̄,
8 & t*r*anslat it into hevyn̄, þat he þat was a lichuros preste sulde not resayfe it vnto hym̄ dampnacion̄; for it was not vnknowen̄ at he had a lemman̄ in þe town̄ & held' hur opynlie.

DCXC.

Sac*er*dos diligent*er* debet adu*er*tere q*uo*d hostia
12 consec*r*anda nullu*m* h*ab*eat defec*tu*m.

Cesarius tellis how som tyme þ*er* was a p*r*este besyd Colayn̄, and when̄ he was att mes & had sayd' þe gospell̄ & layde down̄ þe sac*r*ament vppon̄ þe corprax, sodanlie it was away. And he
16 trowid' at þat had happend' þurgh̄ som̄ fallyng down̄, & he layd' þ*er* a noder; and onone þat was removid' ferrer þan̄ þe toder was. And þan̄ he tuke þe thrid', and onone it was casten̄ of þe altar. And when̄ he saw þat he was ferde for þat hoste behynd' hym̄, and
20 he consecratt a noder. And when̄ mes was done, he tuke þis hoste & broght it vnto Colayn̄, & shewid' it vnto p*ar*fite men̄. & rehersid' vnto þai*m* all̄ þe mater. And þai brak it aforn̄ hym̄ and fand þ*er*in a lowse baken̄. And all̄ þat was þ*er* thankid'
24 almighti God' þat will̄ algatt*is* at þe sac*r*ament be made of clene thyng.

DCXCI.

Sac*er*dotem indigne celebrantem p*r*iuat deus su*m*pcione sacramenti.

28 Cesarius tellis how þ*er* was a p*r*este in Fraunce, so hym̄ happend' on̄ yole nyght to go fro þe ta town̄ to þe tod*er*, wha*r* he sulde say mes in bathe placis; so he was be his one, & hym̄ happend'

to mete *with* a wommaꝑ be hur ane. And so in þ*at* same howꝛ hym̄ happyndꝛ to syꝑ *with* hur, and so he moꝛ dredyng þe shame of maꝑ þaꝑ Goddis vengeans, whenꝑ he had saidꝛ his matyns, he begaꝑ solemplie þe furste mes. And whenꝑ he had consecratt bothe þe 4
breadꝛ & þe whyne, a white duffe light downꝑ onꝑ þe awt*er* at þe preste saw, and sho suppidꝛ of alꝗ þat was in þe chales *with* hur neb, & tuke þe sac*r*ament *with* hur and flow away. And þis preste was ferdꝛ, bod not as hym̄ aght to be, and wyste neu*er* what 8
he sulde do. Neu*er*-þe-les he saidꝛ oute þe wurdis & fulfyllidꝛ þe sygnes of þe sacrament, and endidꝛ his mes. And þe same happendꝛ hym̄ at þe secundꝛ mes, and also at þe iij mes þe same day. So at þe laste he repentidꝛ hym̄, and *with* a grete contricioꝑ 12
he went unto ane abbott of Ceustos ordur & confessidꝛ hym̄, whilk þat, when he saw his contricioꝑ, enionydꝛ hym̄ for to ga to mes. And whenꝑ *with* grete drede & sorow he had saidꝛ mes, beforꝛ his su[*m*]pcions[1], þe same duffe come agayꝑ. And þe same iij 16
hostis at sho had had away syngnlelie, ilkone be þ*er* one, sho broght þai*m* agayꝑ in hur bylꝗ, & laydꝛ þai*m* onꝑ þe corprax. And þe liquore of iij messis sho put oute of hur throte into þe chales, and went hur ways. And whenꝑ þe preste saw þis, he was passand 20
fayꝑ and toldꝛ his confessur alꝗ þis be ordur, and besoght hym̄ at he mot be resayvidꝛ into þe ordur to be one of his brethur. And he grawntid hym̄ so at he wulde furste go & be iij yere beyondꝛ se & þ*er* seryff seke folke of þ*er* religioꝑ, and so he didꝛ. And þis 24
done, he come home; and þe abbot reseyvidꝛ hym̄ & made hym̄ a monke of his couent.

DCXCII.

Sacerdoti curato imputantur defectus subditor*um*.

Cesarius tellis how som̄ tyme þ*er* was a preste, a curatt, at gaff 28
hym̄ alꝗ vnto etyng & drynkyng and lichorye. And he was necligent anent his parishyng, and gaff no hede vnto þ*er* sawlis. So hym̄ happendꝛ to dye, & whenꝑ he was deadꝛ his p*a*risshyns at war deadꝛ vndernethe his cure, ilkone of þai*m* gat a grete stane, 32

[1] Latin, ante sumpc*ionem*.

and accusid' hym̄ vnto hell, and said' vnto hym̄ ; "We wer commytt vnto þe and þou haste forgettyn̄ vs; ffor when̄ we synd', þou nowder reuokid' with nowder gude wurde nor exsample, and þerfor
4 þou ert cauce of owr dampnacion̄." And with þat þai keste all þe stanys on̄ hym̄, and he fell into þe pitt of hell and neuer efter apperyd'.

Sacerdos malus tempestate perit. Infra de
8 tempestate.

Sacerdotis[1] concubina punitur. Supra de luxuria, iij.

DCXCIII.

Sacietas. Saciari non potest cor humanum.

Saynt[2] Barnard' sayd' & tellis; "Som tyme," he sayd', "I saw
12 v men̄ whilk I cuthe not say bod' at þai wer fond', for þe furste wald' eate no meate bod gravell of þe se, and þe secund' of þaim had a curage to fele all maner of yll savyr, and þe thrid' wald stand' be a byrnyng ovyn̄ & evur gape to take in his mouthe þe byrnyng
16 sparkis. And' þe iiij wold' sytt vppon̄ þe pynacle of þe temple, and euer gape agayn̄ þe weddur. And þe v of þaim wolde luke behynd' hym̄ & scorn̄ his felas, and yit he was more to be skornyd' þan̄ þai, for with all his myght he laburd' to sowke his awn̄ flessh
20 & he wolde neuer nowder putt his arm̄ nor his hand'[3] vnto his mouthe. And in þaim all I cowde fynd' no reson̄, bod' at he be my consayte had suffred' a passand' hu[n]ggre, mor þan̄ any of þe toder."

DCXCIV.

24 Sacramentum altaris devote celebranti quandoque apparet in specie pueri.

Cesarius tellis how som tyme þer was a monke of Ceustus ordur, and vppon̄ þe yole day he sayd mes at a privay altar with grete

[1] MS. Sacerdos. [2] MS. Saynd'. [3] hand' *written over* mouthe, *erased.*

deuocion̄ and wepyng of teris. And when̄ he had made his consecracion̄, he cuthe not se þe sacrament in kynd' of bread', bod in lyknes of a yong childe þat was passand' fayr. & he keste suche a luff þer-vnto & was so gretele delytid' with þe fayrnes þer-of, at he 4 halsid' it and kissid' it with a grete dilectation̄. So at þe laste he was ferd' at þai at stude aboute hym̄ sulde thynke lang, and he layd' it down̄ on̄ þe corprax, & he procedid' in þe wurdis of þe sacrament after þe form̄. And it turned' agayn̄ into þe sub- 8 stance of þe sacrament, and þan̄ with grete ioy he performyd' & fulfyllid' furth̄ his mes.

DCXCV.

Sacramentum honorauerunt apes.

Cesarius tellis how som̄ tyme þer was a wommañ þat had many 12 beis, & oft sithes þai dyed' opon̄ hur. So þer was ane þat cownceld' hur at sho sulde gett þe sacrament and' lay in þe hyfe emangis þaim. So on̄ a day sho went vnto þe kurk and shrafe hur, & fenyd' at sho wolde be howseld', and so sho was. And onone 16 as sho was howseld' of þe prestis hand', whils he turnyd' hym̄ vnto þe altar, sho withdrew þe sacrament oute of hir mouthe & had it hame & laid' it emang hur[1] beis. And onone þai knew þer Maker, & with þer wark in þe hyfe þai made a little chapell & þer- 20 in þai made ane altare, and abon̄ þis altar' þai layde þe sacrament, and afterward' fro thens furth̄ þai encresid' gretelie. So on̄ a tyme þis wommañ oppynd' þe hyfe, and fande þe wallis, þe wyndows, þe rufe & þe steple, þe duris & þe altar of þis chapell, all made be 24 beis as þai wurke. And sho went and shewid' it vnto þe preste & vnto hyr neghburs, and þe preste sersyd what was þerin, & fand þe sacrament. And he & all his parisshyn̄ with greate ioy & mirthe[2] had it vnto þe kurk. And þe wommañ grawntid' hur syn̄ & was 28 shrevyn̄ agayn̄, and reseyvid' þe same sacrament.

Sacramento possunt adaptari multa que dicuntur supra de sacerdote, eukaristia, communione, et cibo spirituali. 32

[1] MS. his. [2] MS. *repeats*, & ioy.

Sacra scriptura. Infra de sciencia *et* supra de Andrea, i.

Sacrista ecclesiam *et* res ecclesiasticas legitime debet custodire. Infra de silencio, iiij.

Sacriste absentis officium supplet beata virgo deuote. Supra de beata Maria, vij.

Salutacio Marie multipliciter valet. Supra de ave Maria, annunciacione dominica, et Maria, ac alijs locis diuersis.

Sancti aliquando accusant malos. Supra de episcopo, ij, *et* de archidiacono, *et* de elemosina, xv.

Sanctis non est obloquendum. Supra de blasfemia, iij.

Sanctis eciam bruta reuerenciam exhibent. Supra de obediencia.

Sancti se vindicare nolunt. Infra de vindicta, iij[1].

DCXCVI.

Sancta vasa *et* vestes semper munde debent tractari.

We rede in 'Legend' Lombardica,' how Julianus Apostata on a tyme, at Antioche, gadurd samen halud vesseli & halud clothis, and keste þaim samen & sett hym down vppon þaim and dispisid' þaim with grete reprofe. And onone in þase placis he was so strekyn als fer as þai tuchid hym, þat als lang as he liffid' after, wormes & mawkis bred in his flessh & eate it away. And of þat passion, ewhils he liffid', he mot neuer be delyverd'. So afterward' þer was ane þat hight Julianus also, þat was his steward', and be commandment of þe emperour he tuke þies halod vesseli & pyssid' in þaim & sayd'; "Lo! þies vesseli in þe whilk þe Son of Marie was sacrificed', now I pis in þaim[2]." And with þat sodanlie his mouthe was turnyd' into his ars, & efter euer whils

[1] MS. iiij. [2] MS. þeraim.

he liffid', alł þe filthe and' þe degestion of his bodie come out at his mouthe, & noght at his nache.

Sanitas. Sanitatem recuperant aliqui miraculose. Supra Dominici, iij, *et* infra de voto, ij. 4

Sapiens tempore op[p]ortuno de neccessarijs sibi providet. Supra de providencia.

Sapientis est loco *et* tempore timere. Infra de timore, i. 8

Sapiencie possunt adaptari multa que dicuntur supra de cautela, de consilio, *et* de pluribus alijs in diuersis locis, *et* infra de studio.

DCXCVII.

Satisfaccio. Satisfacit viuus pro mortuo. 12

We rede in 'Legenda Lombardica,' how som tyme þer was a wommaň þat was a grete synner, to so mekułł at sho had done homage vnto þe devułł. And whem tyme drew nere at sho sulde dye, hur som cownceld' hur to be shrevym. And sho ansswerd' hym 16 & sayd' þat shrufte mot not profett hur; not-with-stondyng he laburd' hur so att sho grantid', & bad hym feche þe preste. Bod or þe preste come, þer apperid' vnto hur many fendis, þurgh vgsomnes & drede of þe whilke sho dyed'. And whem hur som come agaym 20 & fande sho was dead', he made mekułł sorow, for he knew hur sym euere dele. And he went & shrafe hym of þat sym at sho had done, & did þer-for vij wynter penance. And þat done, his moder apperid' vnto hym & thankid' hym, & tolde hym how þat þurgh his 24 penance-doyng sho was delyverd' out of paym.

Satisfaciendum est leso. Supra de agro, ij.

Satisfacit eciam vnus pro alio. Supra de obligacione.

Scandalum est vitandum. Supra de abscondere. 28

DCXCVIII.

Sciencia sacre scripture op*ere* debet impleri.

We rede in 'Vitis P*atrum*' how when þe abbott Pambo was
vnletterd, he went vnto a man þat was letterd and p*r*ayed hym to
4 lern hym a salme. And when he had lernyd hym þe furste vers
of þis salme, 'Dixi custodiam vias meas,' he wolde not lern þe
secund vers nor no mor þ*er*of, bod sayd; 'Satis est,' it was enogh.
"For," he said, "and I may fulfyll þis, it sufficies me." So after-
8 warde he was axkid of his maister whi he come not at hym ans in
sex monethis, and he ansswerd agayn & said; "I hafe not yit
fulfyllid þat wurde in dede." So long aft*er* he was axkid if he had
fulfillid it, and he ansswerd agayn & sayd; "I hafe liffid þis
12 xliiij yeris, and yit vnnethis I can fulfyll itt."

DCXCIX.

Sciencia *eciam* aliqu*ando* p*ro*curacione demonis[1] acquiritur.

Cesarius tellis how som tyme þ*er* was a scoler of Paryssh, & he
16 had a dull witt and a forgettyll mynde, so þat he cuthe nothyng
nowder lern nor holde. And evur-ilk man skornyd hym & callid
hym idiott, and herfor he was passynglie confusid, so þat þe devull
apperid vnto hym and axkid hym if he wulde do hym homage,
20 and he sulde hight hym all man*er* of con*n*yng. And þis scolar
wolde not, bod forsuke hym. And þan þe devull put a stane
in his hand & sayde vnto hym; "Als lang as þ*o*u holdis þis stane
in þi hand, þ*o*u sall know all man*er* of thyng." And w*it*h þat he
24 rase & went into þe scule. And onone he put oute questions,
& concludid all þ*a*t evur was in þe scule. And evur-ilk man
had m*er*vell how þis idiott shulde hafe suche con*n*yng, and he
wolde tell þe cauce vnto no man. So not lang after, hym happend
28 fall seke, and of all þis he shrafe hym, & he keste away þe stane
and þis dessayvable connyng to-gedur. And when he was dead

[1] So Latin MSS. The English MS. *has*, mentis.

and prestis and clerkis sang salmys aboute hym̄, devuls tuke his saule, an[*d on*] þe to syde of a vayle all̄ of burntstone þai playd̄ þ*er*w*ith* as wha played at þe fandyng of þe hand-ball̄ our þis dale, and on̄ þe toder syde of þe valley oder fendis clekid̄ 4 it w*ith* þer sharpe naylis; & þis passid̄ all̄ man*er* of oþ*er* paynys. Neu*er*-þe-les at þe laste, our Lorde had bene m*er*cyfull̄ of[1] hym̄ becauce he was deseyvid̄, and his saule was put vnto þe bodie. & sodanlie he rase, & all̄ þat was aboute hym̄ fled. And he come 8 done of þe bere and went & made hym̄ a monk in Ceustus ordur, and þ*er* he turment hym̄ selfe w*ith* harde penance als lang as he liffid̄.

DCC.

Sciencia nigromancie[2] est mors a*nim*e. 12

Cesarius tellis of ij yong men̄ þat was at Tholence, & þ*er* þai studid̄ in nygramancye. So þe tane of þai*m* happend̄ to fall̄ seke, bown̄ to dye, and þe toder p*r*ayed̄ hym̄ þat w*ith*-in xx dayes aft*er* his dissese he wold̄ apere vnto hym̄, & latt hym̄ witt how it stude 16 w*ith* hym̄. And he grawntid̄, & he mot be suffred þ*er*to, w*ith* gude will̄, and þan̄ he dyed̄. And w*ith*-in þe tearm̄ he apperid̄ vnto his felow, and he axkid̄ hym̄ of his estate. And he ansswerd̄ hym̄ agayn̄ & sayd̄; "Wo is me, for I am̄ [*dampnyd*][3] for þe 20 con*n*yng of dialetykk̄ þat I lernyd̄. And þ*er*for̄," he said̄, "I counceil̄ þe att þ*o*u lefe itt." And he agreid̄ & did̄ aftur his cownceil̄, and lefte hitt & made hym̄ a monk in Ceustus ordur, & þ*er* he liffid̄ all̄ his lyffe. 24

DCCI.

Sciencia nigromantica penas inferni videre facit.

Cesarius tellis of one Lodowicus at was þe son̄ of Lowis, Lantgrauius Thuringie[4], and he covett greteli to know how it stude w*ith* þe saule of his fadur. And he p*r*omytt a grete reward̄ vnto 28

[1] *After* of, our, *erased.*
[2] MS. nigramancie.
[3] Latin, 'Ve m*ihi*, dampn*a*tus sum.'
[4] MS. latog*r*auii Thiringie.

hym̃ þat cuthe telł hym̃ any thyng how it stude *with* his ſadur at was decesid̃; & telł hym̃ gude tythand*is* of hym̃. So þ*er* was a knyght at hard̃ telł here-off, and he had a brud*er* þat was a
4 nygromansyer, and he tolde hym̃ here-of and bad hym̃ do his labur herein. So he went vnto his crafte & callid̃ vp a devułł, and garte hym̃ bere hym̃ vnto hełł. & þ*er* he saw many vgsom̃ turment and many dyvers kyndes of paynys. And þ*er* he saw
8 a fend̃ sytt apon̄ þe cou*er*yng of þe pitt, and when̄ þe cou*er*yng was takyn̄ of þe pytt, onone a trumpe ałł of fyre come oute of þe pytt, and made such a noyce at þe clerk̄ went at ałł þis werld̃ had bene at an end̃[1]. And þan̄ he saw ascende oute of þe pytt
12 flawmes of fyre ałł like burnston̄. And emang þai*m* he saw com̃ vp̄ þis Lowis Latog*r*auius, & he put furth̄ his hand̃ vnto þe clerk & sayd̃; "I am̃ her, þis wriched̃ Lowys, som̃ tyme lorde of þe cete. And now þ*o*u seis wele myne astate. Bod & my childer wolde
16 restore agayn̄ suche possessions, whilk when̄ I liffid̃ I tuke fro suche kurkis, þai myght do me grete remedie, and þat þ*o*u sałł telł þai*m* be suche takens." And þis done, he went into þe pitt agayn̄. And þe clerk was broght agayn̄ whik, neu*er*-þe-les he was pale &
20 passand̃ seke, and he teld̃ þe fadurs saying*is* & þe tokyns vn-to his childer. And þai tuke it to no fors, nor wolde nott restore þe possessions agayn̄. & so it is to suppose þ*er* fadur saule abydis þurgh̄ þ*er* necligens in p*er*petuałł dampnacion̄.

24 Sec*u*li ph*ilosoph*i. Infra de silencio.
Secretu*m* debet celari. Sup*r*a de celac*io*ne.
Senex assuetus malis vix illa dim*i*ttit. Sup*r*a de Andrea.

DCCII.

28 Sepulture no*n* debent indifferent*er* in eccle*s*ia fieri.

Saynt Gregur tellis how som tyme þ*er* was a bisshop̄ þat grawntid̃ a place of berialł in þe kurk̄ vnto a riche man̄ þat hight Valerius Pa*t*ricius, þat was a synn*er* of his bodie. And vppon̄
32 þe same nyght Saynt Faustyn̄, in whase kurk̄ þis was done,

[1] MS. a nend̃.

apperid' vnto þe keper of þe[1] kurk & said' vnto hym̄; "Go & say vnto þe bisshop̄ þat he caste oute yone stynkand' flessh oute of my kurk, or els he sall dye with-in xxx^ti dayes." And he had grete drede þeroff for to do itt, & wolde not do it. Vppon̄ þe xxx^ti day 4 he went to bed' in wharte & heall, & on̄ þe morn̄ he was fon̄ dead' in his bed sodanlie. Also Valentinus þat wont in Melayn̄, when̄ he was berid' in þe kurk of Saynt Sixtus, aboute mydnyght in þe same kurk was hard' voyces and cryes, as þer had bene men̄[2] at 8 had bene drawn̄ oute þer agayn̄ þer wyll; vnto þe whilk voycis þe kepers of þe kurk ran̄, and saw ij vglie[3] þat band' þis Valentyne fete, and with a grete noyce þai drew hym̄ oute. And on̄ þe morn̄ þai soght for hym̄ & þai fand' his bodie with-oute þe kurk, casten̄ 12 in a fowle dyke, and his fete bathe bon̄ samen as þai saw hym̄ drawen̄ oute of his grafe.

Sepeliuntur aliqui a Christo. Supra de Martha *et* Martino. 16

Sepultura in ecclesiam̄ non impedit quin ibidem sepulti puniantur. Supra de locutione[4], iij.

Sepeliri debet in sterquilinio religiosus proprietarius. Supra de proprietario, ij. 20

DCCIII.

Sepultura in ecclesiam quandoque parum prodest.

Saynt Gregur tellis how som̄ tyme þer was ane yll man̄ berid' in Saynt Laurence kurk at Rome. And þer was hard' voyces command'oute of his grafe, sayand'; "Ardeo! ardeo! I burn̄! I burn̄!" 24 And his wyfe, when̄ sho hard' tell of þis, garte oppyn̄ his grafe & lukid' what was þerin; & þai fand' þe clothis at he was wappid' in, bod his body was clene away.

[1] *After* þe, keper, *erased.*
[2] MS. a men̄.
[3] Latin, duos deterrimos specie.
[4] *Reference from* Latin MSS.

DCCIV.

Sepeliri non debent vsurarij in claust*r*is religiosor*um*.

We rede of ane archbysshop[1] þat hight Bysmytinus, at was
4 a maist*er* of dyvynitie, and he tellis how on a tyme when þ*er* was
ane vsurar berid' in þe cloystur of ane abbay, he went oute of his
grafe on þe nyght & cryed & mayd' grete noyce, & threw of þe
thakk of þ*er* dortur, & fure fule w*ith* þe monk*is* & flayed' þai*m*
8 & did' mekull skathe. & on þe morn his bodie was fon w*ith*-oute
þe cetie, and it was broght agayn & putt into þe grafe. Neu*er*-þe-
les he did' oft sithis as he did befor. So at þe laste, a holie man
coniurid' hym, & bad hym tell hym why[2] þat he wulde not suffre
12 hym nor þe monk*is* to hafe no reste. And he ansswerd' agayn &
sayd'; "It is of me in despayr, ffor as w*ith* myne vsuris I grevud'
God bothe day & nyght, right so I may hafe no reste nowder day
nor nyght. Bod ye may be in gude reste and ye wold' bere my
16 bodie oute of your closter." And so þai did', and þai war nevur
aft*er* grevid' nor hard' mar of hym.

DCCV.

Sepeliri non debet vsurarius nisi sub patibulo.

Iacobus de Vet*ri*aco tellis how som tyme þ*er* was ane vsurar þ*at*
20 wolde neu*er* restore his vsurie agayn, þuff all he war oft movid'
þ*er*to. So hym happend' to fall seke & bown to dye, and callid' þe
preste & askid' his sacramentis; and þe preste said' he wulde gyff
hym no sac*r*ament bod if he restorid' agayn his vsurie, and he
24 wulde nott. So þe p*re*ste went away from hym and his sekenes
incresid' on hym, and he was bown to dy. & þe p*re*ste come, and
þai at warr aboute prayed' hym to commend his sawle vnto almyghtie
God, and he a[*n*]sswe[*r*]d agayn & sayd', evyn when he was in

[1] Arund. MS. archiep*iscopus* Bisuntinus.

[2] why, *omitted and added above the line.*

passyng; "I com*m*end his saule vnto all̃ þe devuls in hell̃." And when̄ he was dead̄, his frendis p*r*ayed̄ þe preste at he mot be berid̄ in som̄ noke or som̄ entre of þe kurk̄-garth̄, becauce of þ*er* honestie; and þe preste denyed̄ þai*m* & wolde nott. And þis preste had ane 4 ass þat did nothyng on dayes bod caryd̄bukis & vestement*is* fro þe prestis howse into the kurk, and fro thens home agayn̄. And sho cuthe go no noder way bod vnto þe kurk & fro þe kurk̄. So þis mans frendis p*r*ayed̄ þe preste at his bodie mot be layd̄ vppon̄ 8 þe ass, and to what place som̄-evur at þe ass bare hym̄, at þ*er* he sulde be berid; and þe preste grawntid̄. & þai made a full̃ bargan̄, trowyng at þe ass wold̄ owder bere hym̄ vnto þe kurk̄ or els vnto þe prestis chawm*er*, becauce sho cuthe none oder way. And when̄ 12 his bodye was layd̄ vppon̄ þis ass, sho nowder declynyd vnto þe right hande nor þe lefte hand, bod bare hym̄ evyn̄ st[*r*]eght vnto þe galows, & evyn̄ vndernethe þe galows sho shuke hym̄ down̄. And þ*er* he was berid̄ in sepultura p*atru*m suor*um*. 16

Sequela. Sequi plures no*n* semp*er* expedit. Sup*r*a de societate, iij.

Sermo. Sermone*m* audire impedit demon. Su*pr*a de auditu. 20

Sermoni possu*n*t adaptari multa que dicuntur su*pr*a de doctore, locucione, predicatore, et infra de v*er*bo.

DCCVI.

Serpens. Serpenti comp*ar*atur nequicia aliquor*um*. 24

Petrus Alphons*is*[1] on̄ a tyme as he went be a wud-syde tellis how þat he fand̄ a *ser*pent slayn̄ w*ith* hurdmen̄, & bon̄ vnto a stokk; and he lowsid̄ hur becauce sho was som-what on lyfe, & layd̄ hur þ*er* sho mot fele warmenes of þe son̄. And so when̄ 28 sho was a lityll̃ warmyd̄, sho crope aboute hym̄, and at þe laste sho tanged̄ hym̄ hugelie. And þan̄ he said̄ vnto hur; "What dois

[1] MS. Petrus Alphens*is*.

þou? þou dose me ill for gude, and whi duse þou so?" And þe serpent ansswerd' hym agayn & said'; "I do not bod my kynd'." And with þat sho clappid' hur faste aboute his legg. And he wold' 4 hafe had' hur of & sho wold' nott. And so, be þer bother assent, þai callid' vnto þaim a fox to gyff a iugemend' wheder sho sulde lowse of his legg or nay. And þey told' hym all þe matir how it happend'. Than þe fox sayd'; "In þis cauce I can gyff no dome 8 be heryng, bod if I se at myne ee how it was with you bothe at your furste metyng." So þis serpend' lowsid'; & onone sho was bon vnto þe stokk agayn as he fand' hur. And þan þe fox gaff his iugement & sayd'; "O þou serpent! & þou may now esskape, 12 go þi wayes! And þou man!" he sayd', "I cownceil þe not labur no mor to lowse hur."

DCCVII.

Seruicium. Seruire Deo est vtile.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16 a kyng þat had a baillay, & he servid' hym alway trewlie. So on a tyme hym happend' fall seke, and þe kyng come & visit hym & offerd' hym þat what þing at he wold' aske, he sulde hafe it. And he ansswerd' agayn & sayd'; "I wulde beseke you at ye wulde 20 delyver me of þis sekenes, for I am gretlie turment þer-with." And þe kyng ansswerd' hym agayn & sayd' þat he wold' do it with gude will and he myght, bod he sayd' þat he myght nott. Than þe seke man ansswerd' agayn & sayd'; "Sen ye may not delyver me 24 of my sekenes, here I promytt to Hym þat may delyver me, þat & He will delyver me þerof, ffrom hens furth I shall seryff Hym alone, & nevur no man." And onone he coverd' & tuke hym to þe serves of almyghti God, & wold' nevur seruff man after.

28 Seruilis timor inicium est boni. Infra de timore *et* voto.

Seueritas. Seuerus iudex. Supra de iudice, iij.

DCCVIII.

Signu*m*. Signis evidentib*us* aliqu*ando* impedit Deus malos vt non compleant quod ceperu*n*t.

We rede how Iulianus Apostata in dispite of cristen men garte þe Iewis repayre and' belde agayn ane olde temple, & gaff þai*m* grete gudis to þe bigyng þ*er*-of. And wheñ þai had bygyd' vp a grete dele þ*er*off w*ith* lyme and stone, sodanly þ*er* come a grete wynd' & blew all down, and eft*er* þat þ*er* come ane erde-quake & shuke down þe reuersyon; & þan þ*er* come a fyre evyn oute of þe grond', & not alonelie burnyd' itt, bod also all þai*m* þat come nere it. And þan, w*ith*-in a day or ij aft*er*, þ*er* apperid' in þe ayre a syngne of þe cros. And sodanlie all þe Iewis clothis wer fyllid' w*ith* blak crossis.

Signa plura *et* diu*er*sor*um* signor*um* narraci*o*nes inuenies in libello de mirabilib*us* reb*us et* eventib*us*, que*m* deo auxiliante intendo co*m*pilare.

Signu*m* crucis. Supra de cruce.

DCCIX.

Silenciu*m* tenere est assu[*esc*]end*um*.

We rede in 'Vitis P*atrum*' how abbot Agothen bare in his mouthe iij yere a stone vn[to] he was lernyd' to be styll and sylent. Also þ*er* was a noder bruder þat wheñ he entred into religion sayd' vnto hym selfe; "Thow & ane ass be bothe as one; ffor as ane as is betin & wyll not speke, and suffers wrang and ansswers not, right so sall þ*o*u bee; ffor & þ*o*u war putt fro þe burde, þ*o*u sulde not ansswer."

DCCX.

Silenciu*m* aliqu*ando* aliquis impon*i*t sibi in penam.

We rede in þe 'Life of S*ecund*us Ph*ilosoph*us,' how þat on a tyme wheñ he was a child' and went vnto þe skule, and hard' tell þat evur-ilk womman was incontynent, wheñ he was p*er*fite in

philosophye he went home in-to his awn contre like as he had bene a pylgrem, *with* a skrypp & a staff. And his hare of his head' & his berd' war growen long. So he was hostid' in his moder
4 hows, and nowd*er* sho nor none of þe howshold' kend' hym. And he thoght he wolde prufe if it wer trew þat was sayd' of wom*m*en, and he hight one of þe maydens x nobles to make hym to lye be his moder. And sho grawntyd' vnto hym & his moder bothe. So
8 at evyn he was broght in, and þai went to bed sam*en*. And sho trowid' he sulde [hafe][1] had at do *with* hur, and when þai war in bed' he halsid' hur in his armys as a chylde sulde do þe moder, & lay styll & his breste vnto hurs all þe nyght & slepid'. And
12 when it was morn he rase, and his moder sayd' vnto hym; "Wharto haste þ*o*u þus attempid' me?" And he answerd' agayn & sayde; "Nay, moder! It is not wurthi to me to fyle þ*a*t vessell at I come oute off, ffor I am Secundus, þi son." And when sho
16 hard' þis, sho was so confusid' at sho mot not suffre it, bod fell in a deade swownyng & spak neu*er* wurd' after. So þis Se*cun*dus, when he saw sho was dead', he vnderstude þ*a*t his wurd*is* was cauce þ*er*off, and he kepid' sylens & wolde not speke. So on
20 a tyme aft*er*-ward', hym happend' sodanlie to mete þe emp*er*our and he hailsid' hym, & he wold' not speke agayn. So þe emp*er*our com*m*awndid' becauce he wold' not speke, at his hede sulde be smyten of, and delyu*er*d' hym vnto a man-wheller, and com*m*andid'
24 hym to labur hym be þe way to luke if he cuthe gar hym speke. And if he spak, he bad hym smyte of his head', & if he wolde not speke, he bad' hym latt hym goo. And þis man-wheller said' vnto hym as he went; "O, þ*o*u Se*cun*dus! Whi will þ*o*u dye? Speke,
28 and þ*o*u mon liff." So he sett noght be his lyfe, bod bade vppon his dead' and layd' hym down & putt furth his nekk, redie to be hedid'. And þis done, þe manwheller broght hym agayn vnto þe emp*er*our, and tolde hym how þat, vnto dye þ*er*for, he wold'
32 nevur speke wurd'.

Silencium quandoque venditur. Supra de aduocatis.

[1] MS. he.

DCCXI.

Silencium tenere debent religiosi.

Saynt Ierom̄ tellis & says; "I saw Saynt Theon̄ sparrid' in a cell̄, solitarie, as it was sayd', xxx^ti yere, and evur he kepid' sylens." And of hym̄ writis Socrates & says; "Theonas, þe fadur of iij m̄l monkys, at was moste connyng in lettres of grew & latyn̄, xxx^ti yeris spak̄ nevur wurde, savyng in his prayers."

DCCXII.

Silencium strictissimum tenere debent religiosi.

We rede of Zenocrates þe philosophur, how on̄ a tyme as he satt talkand' with oder folk, sodanlie he held' his tong & wold' not answer þaim. And when̄ þai axkid' hym̄ whi he wolde not speke[1], he answerd' agayn̄ & sayd'; "Som tyme me hase forthoght þat I spak̄, bod neuer þat I held' my tong."

Also we rede in 'Vitis Patrum' how þat one alde monk̄ kepid' a passand' strayte sylence. And on̄ a tyme when̄ þer come vnto hym̄ a man̄ of grete auctoritie, þe brethir prayed' hym̄ at he sulde putt vnto hym̄ som gude thyng for edificacion̄ of his sawle. [*& he answerd again & said*][2], "And' he be not amendid' be my silence, he may not be amendid' be my wurd'."

Also Guillelmus tellis how som tyme þer was ane erle in Normondie þat was passand' deuote vnto almiȝtty God'. And he vsid' oft sithis to vissit a kurk̄ of monkis. So on̄ a tyme he come tymelie on̄ a nyght in a meke habett, and I can̄ not say be whatt crafte, bod he gatt into þe kurk̄. And þe sacristan̄, trowyng at he had bene a thefe, bett hym̄ & putt hym̄ oute of þe kurk̄. And in þe mornyng, þe erle come into þe chapitur howse emang þe monkis, & commendid' þis sacristan̄ becauce he was so diligent in his offes, & at he sparid' hym̄ not when̄ he come at inordinatt tyme. And fro thens furth̄ þis erle was so diligent in his offes & his prayers, at þer myght none grevans lett his silens.

[1] MS. spele. [2] *The Latin version has the usual preface*: qui ait.

DCCXIII.

Siluestri confessoris.

We rede in his Legent how Constantyne þe emp*er*our was made lepre, and þurgh cownceil of a bisshop[1] þ*er* was iij Mi childer
4 broght vnto Rome to be slayn, at he mot be bathed in þ*er* warm blude & so be made hale. And when he saw þe moders of þies childer, shewand hym þ*er* brestis & pulland of þ*er* hare, & wepand befor hym, he made sorow & sayd; "How sulde I vse þis wykkid
8 bath? It is bettur to me to dye for þe heale of þies innocent*is*, þan for to requovir my life for þ*er* deade." And w*ith* þat he com*m*andid þe childer agayn to be delyverd vnto þ*er* moders, and giff þai*m* grete giftis also. And vppon þat same nyght, Saynt Petur
12 apperid vnto hym and Saynt Paule, & sayd vnto hym; "Becauce þ*o*u vggid to sla so mych innocent blude, our Lord Ie*s*u Cryste sent vs to giff þe cownceil how þ*o*u sal be helid. Thow sall call Siluester þe bisshop[2] vnto the, & here hym, and þ*o*u sall be curid."
16 And he garte call hym, & tolde hym all hys vision. And so Siluester told hym at þase godd*is* at he wurshuppid was no godd*is*, bod þe s*er*vand*is* of goddis, as þe son & þe mone, *et cetera*. And he shewid hym þ*er* ymagis, at he mott verelie know what þai wer.
20 And þus he was enformyd in þe fayth and cristend. And when he come oute of þe watir of baptym, he was clene of his lepre. And a grete shynyng was our hym, to so mekull as he said he saw almighti God; & þan he gaff mekull p*r*ivalege vnto þe kurk.

DCCXIV.

24 ## Simia. Simie p*ecca*tor assimilatur.

We rede in 'Libro de Dono Timoris,' how þe p*ro*purtie of þe ape is to hafe ij whelpis; & when þe hunter com*m*ys & pursewis hur, sho takis þat at sho luffis bettur in hur armys, & þe toder lepis vp
28 on hur bakk. And when þe hunter sewis hur sore, sho levis þ*at* at is in hur armys & lattis it fall, & þe toder clevis still by hur.

[1] Latin, de consilio pontificis. [2] Latin, episcopus.

DCCXV.

Simon Magus.

Saynt Leo þe pope tellis how oñ a tyme as Symoñ stude befor̃ Nero, his shap̃ turnyd sodanlie, & now he semyd̃ one olde mañ & now a yong mañ. And herefor Nero trowid̃ þat he had bene 4 þe soñ of God̃. So oñ a tyme þis Symoñ sayd̃ vnto Nero; "Becauce at þou shall̃ verelie know at I am̃ Goddis son, command̃ my head̃ to be smytyñ of, & oñ þe iij day I sall̃ rice fro deade vnto life." And so it was. & whe ñ þe turmetur trowid̃ þat he had 8 smytyñ of his head̃, he strake of the head of a weddur, & hid̃ it & held̃ hym̃ away iij dayes at he was not sene. And þe weddur blude lay styll̃ in a cake. And oñ þe iij day he present hym̃ vnto Nero, & bad hym̃ gar gedur vp his blude, for he þat was hedid̃ was 12 ressyñ fro dead̃ vnto lyfe agayñ as he made his promys. And whe ñ Nero saw hym̃ he had grete mervayle, and trowid̃ at he had bene þe verray soñ of God̃. So afterward̃ oñ a tyme whe ñ he was with Nero in a chawmer, a fend̃ in his lyknes spakk with-oute vnto 16 þe peple. Bod whe ñ Saynt Petur come, he vndid̃ all̃ his crafte; and whe ñ he was fleand̃ in þe ayr, þurgh̃ his prayer he made hym̃ to fall̃, & brak evure bone[1] of hym̃.

DCCXVI.

Simonia. Simoniace nullus debet elegi. 20

Cesarius tellis how oñ a tyme whe ñ þai sulde chese a new abbott at þe abbay of Saynt Denys in Fraunce, þe priour of þe same monasterie come vnto þe kyng of France, & gaff hym̃ l libras, & prayed hym̃ to vuchesafe favur his partie. And þe kyng wold̃ 24 beheste hym̃ no thyng, bod tuke þe money & made hym̃ in a hope, & betuke þis money vnto his chamberlayñ. So þe selerer of þe place wyste not of þis, nor þe thresurar nowder, and ather of þaim

[1] MS. evur ebone.

come vnto þe kyng & broght hym̄ a grete som̄ of gold' & prayed' hym̄ favur þai*m*. & he tuke þe mony evure dele[1]. And whem̄ þe day come at þe abbott sulde be chosym̄ on̄, and þe kyng satt in þe
4 chapytur-hows, and þies iij abade of þe kynges reward', þe kyng was war of a gude innocent monke, syttand' in þe hyrn̄ of þe chapitre. And he callid' hym̄ vnto hym̄ and made hym̄ abbott. And he excusid' hym̄ faste & wolde nott hafe bene, and alegid'
8 many thyng*is*. And emang o*þer* þing*is* he alegid' at þe abbay was gretelie endettid', & he was bod a pure man̄. And w*ith* þat þe kyng smylid', and ansswerd' hym̄ & sayd'; "I sall̄ giff þe onone M ꝑ pond', and if þou myster I sall̄ len̄ þe als muche, and helpe þe
12 & forther þe in þat I can̄. And þ*er*for' take it on hand' boldlie." And so he did', and þe kyng gaff hym̄ þis gude at þai had broght hym̄. And þus þies symonyers war confusid', & belife þe abbay was wele rewlid' and clere oute of dett.

DCCXVII.

16 Simonia com*m*ittitur sine pecunia.

Cesarius tellis how on̄ a tyme a holie ancres sayd' vnto ane abbott of Ceustus ordur, whem̄ he spirrid' hur whedur it was expedient vnto hym̄ to be abbott or nay, and sho said nay, it was
20 not expedient unto hym̄ to abyde abbott, ffor he entrid' þ*er*into be symonye. And he ansswerd hur agayn̄ & sayd'; "What says þou? Says þou at I have done symonye?" And sho ansswerd' hym̄ agayn̄ & sayd'; "Whem̄ þe day of your eleccion̄ come, þou,
24 desyrand' þe abbotshup̄, went not symeplie as þou was wunte to do, bod þou said' vnto þe symeple monk*is* on̄ þis man*er* of wyse; 'It is not our' wurshup̄ to chese our abbott w*ith*-oute our abbay,' becauce þou knew þ*er* was none in þe abbay abyll̄ to be
28 abbot bod þou. And þus þou begylid' þai*m* & was made abbott." And whem̄ he hard' þis, he grawntid' it & cuthe nott agayn̄-say it. & þan̄ he gaff vp̄ his abbotshup̄ & become a closter monke.

[1] MS. evur edele.

DCCXVIII.

Simplicitas aliquando prodest.

Cesarius tellis how som tyme þ*er* was a noble castellan̄, and he vsid' oft sithes to take catell̄ & shepe of a c*er*tayn̄ abbay of Ceustus ordur þ*at* was nere-hand' hym̄. And when̄ þe abbott 4 & dyvers of þe monk*is* p*r*ayed' hym̄ to lefe, he wolde nott. So on̄ a day he drafe away a grete drafe of þ*er* catell̄, and þe abbott sent vnto hym̄ a monke þat was bod' a symple man̄, and com-*m*aundid' hym̄ þat what at evur he mot gett agayn̄ of þis catell̄, 8 he sulde w*ith*-owten̄ delay resayfe it. So aboute mete-tyme, þis monke come vnto þe castell̄, and did' his message. & þe knyght ansswerd' hym̄ & sayd'; "Sur, ye sall̄ furste dyne, & þan̄ I sall̄ gyff you ane ansswer." And as þe monke sat at meate emang oþ*er* 12 men̄, he was servid' w*ith* flessh̄ as oþ*er* was, and þat largelie. So he vmthoght hym̄ of þe catell̄ of þ*er* abbay, and he ete of þis flessh̄ a grete repaste; and þe knyght & his wyfe behelde hym̄ g*r*athelie. And when̄ þai had dynyd', þis knyght callid' þe monke osyde, 16 & axkid' hym̄ whi he ete flessh̄ when̄ it was rewle of his ordur þat monk*is* sulde [*not*] ete flessh̄? And þe monke full̄ mekelie ansswerd hym̄ agayn̄ & said'; "Sur, myne obedyence cawsid' me to eat flessh̄, ffor myne abbot com*m*aundid' me þat of our catell̄ 20 at was tane away fro vs, I sulde resayfe agayn̄ what at I mot gett. And I knew wele at þe flessh̄ at was sett befor̄ me was of our catell̄, and I trow þat I mon̄ nevur requover mare. And þ*er*for̄ in etyng, I resayvid' als mekull̄ as I myght." And when̄ þe knyght 24 hard' þis, he was somwhat co*m*puncte w*ith* þe monk*is* meke ansswer, and he callid' his men̄ & com*m*aundid' at þe monke sulde be restorid' of als many catell̄ agayn̄ as evur he had tane fro þai*m*. And also he beheste at fro thens furth̄ he sulde not noy þai*m*, bott rather 28 restore þai*m*. And þe catell̄ was delyverd' vnto þe monk̄, and he went home w*ith* þaim̄ & w*ith* his mesage to-gedur, and tellid' þe abbott & þe covent all̄ how he had done. And þai had grete m*er*vell̄ here-off, & thankid' God & was full̄ fayn̄. 32

DCCXIX.

Simplex aliquando deridetur.

Cesarius tellis how þat som tyme in Colañ þ*er* was a chanoñ at was so symple & so vnconnyng þat he cuthe nott telł no man*er* of nowm*er*, nor telł whilk was od' whilk was evyñ[1], bod at he wald' all way cownt ij thynges to-gedur. So oñ a tyme hym̄ happend' be made chanoñ of þe kechyng, and he had þ*er* many bakon-flikk*is* in þe balkis. So oñ a tyme hym̄ happend' to telł þai*m*, and he cuthe no noderways telł, & he cuthe say none oder bod þus; "Lo, þ*er* a bakeñ-flykk & his felagh, and þ*er* a noder bakoñ-flikk & his felow[2]." And so of all þe toder. So oñ a tyme one of hys meneya w*ith*-drew one of þies bakoñ-flykkis. So oñ [*a*] tyme aft*er*ward', þis chanoñ come into þe kechyñ agayñ, and tellid' þies bakoñ-flykkis & fand' at þai war od, & ane wantid'. And he sayd vnto his menya þ*er*-of, and þai p*r*ayed hym̄ be in pease & go vnto his chawm*er* and þai sulde fynd' it wele agayñ or þ*at* he come; and so he did'. And whils he was away, his meneya w*ith*drew a noder bakoñ-flykk, and so þ*er* was evyñ behynd' as þ*er* was befor'. And þañ þai callid' þ*er* maist*er* & bad hym̄ go luke if he had all his bakoñ-flikkis, and he come & teld' þai*m* agayñ as he was wunte to doo, & fand þai wer evyñ. And so he trowed' at he had getteñ his flykk*is* agayñ, & in a grete myrthe he sayde vnto his meneya; "O, ye felows! I mot hafe haldyñ my tong & loste my bakyñ-flyk." And whenñ his s*er*vandis wolde eatt any gude meate, þai wolde threpe vppoñ hym̄ at he was seke; and he wulde aske þai*m* whareby þai wyste, & þai wold' say, "Yis, Sur, for your haris er passand' bolnyd'." & þañ he wold' trow he was seke, & lay hym̄ dowñ oñ his bedd'. And þañ þai wold' ordand' gude metis and gyff hym̄ owder little or noght þ*er*off, & eate vp̄ þe tod*er* þ*er* selfe.

Simplicitatem deus remun*er*at. Sup*r*a de contricione.

[1] Harl. MS. vt nichil num*er*are sciret nisi in quantum res essent pares.
[2] MS. flelow.

Simplicitas aliqu*ando* ad vi*r*tutem p*er*tinet. S*upr*a de obediencia, xj.

Simulacio. Simulare stultu*m* tempore *et* loco aliqu*ando* expedit. S*upr*a de fatuitate. 4

Singularitas in obseruancijs est aliqu*ando* occasio vane gl*or*ie. Sup*r*a de abstinencia, ij[a].

DCCXX.

Sitire non h*ab*ent aliqui ex co*m*plexione.

Solinus tellis how þ*er* er som̄ þat er so grete of bonys þat 8 þai neu*er* nowder er thrusti nor swetis; and he sais he can̄ consayve þat be many resons.

Sobrietas. Sobrius debet esse iudex. Sup*r*a de abstinencia, vij. 12

DCCXXI.

Societas malor*um* fugienda est.

Petrus Alpho*nsus*[1] tellis how on̄ a tyme ij clerk*is* went sam*en* befor̄ a place þ*er* þar̄ was many drynkers, and þai callid̄ þai*m* in. And þe tone of þai*m* went into þai*m*, & þe toder wold̄ nott bod 16 went on̄ hys wais; and it was fer w*it*h-in nyght. So þe wachis of þe town̄ fande all̄ þies drynkers syttand sam*en*, & þe clerk w*it*h þai*m*, & becauce a man̄ of þe town̄ was robbid̄ þat nyght, þai tuke þai*m* all̄ & þe clerk w*it*h þai*m*, & hanged̄ þai*m*. And þe clerke at 20 bade w*it*h þai*m*, or he was hanged̄, sayd̄ on̄ þis man*er* of wyse; "Quisq*uis* inique gentis consorcio fruitur, p*ro*cul dubio mortis immerite penas luc*r*atur. What som̄ evur he be at vsis ill̄ company, na dowte of he sall̄ hafe ane ill̄ dead̄." 24

DCCXXII.

Socio fatuo v*el* malo non est adquiescendu*m*.

We rede in 'Libro de D*o*no Ti*moris*' how on̄ a tyme ij brethur went sam*en* be þe way, and þe ton[e] was wyse & þe toder bod

[1] MS. Alphu*nsus*.

a fule. So þai come vnto a gate-shatyll' *þer* *þer* was ij wa[yis], þat one a fayr way, & *þat* o*þer* a fowle way, and þe fule wolde not go be þe fayre way [1]. And þe wise sayd' vnto hym̄; "þis way is
4 bothe fayr & gude, & wuld' lede vs to a gude h*er*barie." And þe toder sayd'; "Nay, þis way, þuff all' it be fowle & sharpe, yit it w[ill] lede vs vnto a gude h*er*berie; and *þer*for' I cowncell' þe latt vs go here-bye." So þis fule wolde not trow bod' þat at he
8 saw, & wold' algat*is* go þe fayr way, and þe wise wold' not lefe hym̄ bod felud' hym̄, þuf all' it wer agayns his will'. So as þai w[ent] sam*en*, thevis mett w*ith* þai*m*, and þai garte put þai*m* in p*ri*son̄. And afterward' þe kyng garte bryng befor' hym̄ all' *þat* wer in
12 p*ri*son̄. So þies ij war broght befor þe kyng and fell' at stryfe befor' hym̄, ffor þe wyse made playnt of þe fule, how *þat* he wolde not truste on̄ hym̄ of þe way, and þe fule co*m*plenyd' of þe wyse becauce he folowid' hym̄ & wiste he was bod a fule. And þan̄ þe
16 kyng gaf a sentence & bat at þai bothe sulde be hanged', þe fule becauce he wold' not trow þe wyse, & þe wise becauce he folowd' þe fule.

Socij aliqu*ando* mutuo se decipiunt. S*upr*a de
20 decepcione, iiij.

Socius socium aliqu*ando* ad negandum deum inducit. S*upr*a de negacione.

DCCXXIII.

Societatem plurium non expedit sequi.

24 We rede in 'Legenda Longabord*ica*' of one Richard', *þat* was kyng of Freseland', when̄ he sulde be crystend' in þe yere of our Lorde CCC, & he had putt þe tone fute in to þe funte [2], he helde þe toder oute, & sayd'; "Whar' er all' þe noble men̄ of my kyn̄? In
28 hell' or in Paradice?" And one tellid' hym̄ at þai wer in hell'. And when̄ he hard' *þat*, he drew oute his fute of þe funt agayn̄ &

[1] Harl. MS. Voluit fatuus *per* viam delectabile*m* ire, sapie*n*s aute*m* dixit, "Et si illa via sit delectabil*is*, tame*n* ducit ad malu*m*, alia, vero, lice*t* sit aspe*r*a, tame*n* ad bonu*m* hospitiu*m* ducit."

[2] MS. *has another* and *here*.

sayd'; "Sanctius est plures quam pauciores sequi. It is more halie to folow many þan few." And þus he was deseyvid' be a fend' þat promysid' hym to gyff hym þat day thrid day ane vnnumerable porcion of gude. And on þe thrid day he dyed 4 sodanlie, & was perpetuallie dampnyd' for evur.

DCCXXIV.

Solitudo. Solitudinem multi propter deum appetunt.

We rede in 'Vitis Patrum' how on a tyme a solitarie went into 8 wyldernes, & he was cled' all in a lyn sakk alone. And when he had walkid' þerin iij dayes, he stude vp apon a grete stone, and he was war vndernethe it of a man fedand' hym of grene herbis as it had bene a beste. And he went down privalie & gatt hym 12 & held' hym, and þis olde man was nakid' & myght not suffre þe odur of a man, and gatt fro hym & ran away als faste as he myght. And þe toder ran after hym & cryed'; "Abyde, & lat me speke with þe!" So he abade & spak with hym[1], and when 16 þai come nere samen, þe olde man bade & askid' hym whatt he wolde. And he sayd'; "Fadur, I pray þe, tell me a wurd' at I may be savid' bye!" And he answerd' hym agayn & sayd'; "Fle mans felowschupp & be still, & þou sall be safe." 20

Solitudo quietem anime et consciencie facit. Supra de quiete, i.

DCCXXV.

Solitudinem eligere inspiratur a deo.

We rede in 'Vitis Patrum' of one Arsenius, þat was of moste 24 valow in þe emperours palas, and he besoght God in his prayers to drys hym into þe way of hele. And a voyce come to hym & sayd'; "Fle mans felowshup & þou sall be safe." And so he did. *et c°.*

[1] MS. *repeats*, and he abayde.

DCCXXVI.

Solitudinem relinquere suggerit [*diabolus*].

We rede in 'Vitis P*atru*m̄' how þ*er* was one þat went into wyldernes, and he besoght God to sendꝑ hym̄ a place þ*er* he woldꝑ at
4 he ristidꝑ and abade. And so þ*er* come ane agle, & he foludꝑ hur, as sho had bene ane aungell, whaꝓ þ*er* was a palm̄, & a well at þe rute þ*er*off. And when̄ he hadꝑ þ*er* many yeris liffidꝑ in penance, & had none od*er* mete bod of þe frute of þe palm̄ & drynk of þe well,
8 þe devull hadꝑ envy at hym̄, & he come vnto hym̄ in lyknes of a messanger. And when̄ he hadꝑ beholden̄ hym̄ g*ra*thelie, he saydꝑ vnto hym̄; "Is not þis he þat I hafe soght? Yis, forsuthe it is he." And so he come to hym̄ & saydꝑ; "I hafe soght þe many day,
12 & I cuthe not fyndꝑ þe. Go we home, for þi fadur is deadꝑ & þe heritage is happydꝑ vnto þe; and þ*er* wyll many folke feght þ*er*foꝓ bod if þ*o*u com̄ tytter home, and if þ*o*u com̄ þai wull sease. And when̄ þ*o*u hase it, þ*o*u may, and þ*o*u will, deale it for Goddis sake."
16 And he grawntidꝑ vnto hym̄ & come home vnto his fadur howse, and fandꝑ hym̄ on̄ lyfe. And when̄ he saw þat he was confusid in hym̄ selfe, and abade þ*er* in grete trubble and besynes. And at þe laste he dyed & made a wrechidꝑ endꝑ.

20 Solitarius aliqua*n*do in pecc*atu*m labitur. S*upr*a de p*r*esu*m*pcione, j.

Solucio. Solui debet debitu*m* *et* p*ro*missu*m*. S*upr*a de p*ro*misso.

DCCXXVII.

24 Sortilegijs no*n* est fides adhibenda.

We rede in 'Libro de Dono Timoris' how þat a wom*ma*n̄ þat vsyd sorcerie happend on̄ a tyme to fall seke and was bown̄ to dye. And hur dogh*ter* cownceldꝑ hur to be schrevyn̄ & take hur
28 sac*r*amentis, and sho wolde not. So hur neghburs come in & cownceldꝑ hur þe same, and sho ansswerdꝑ þai*m* agayn̄ & saidꝑ;

"I mon̄ not dye þus sone." And þai sayd; "Yis, ye er lyke to dye." And sho sayd'; "Nay! I am̄ certan̄ at I mon̄ liff yit þis v yere." And þai axkid' hur how sho knew þat, and sho ansswerd' agayn̄ & said' þat on̄ þe furste day of Maij þe goke 4 ansswerd' hur & sayd' v tymys, "Cukkow!" And be þat sho sayd sho wiste wele þat sho sulde liff v yere. And þus onone after in þis belefe, with-owten̄ any sacrament, sho dyed'. *et* c⁹.

Sortilegium quandoque fit de sacramentis. Supra 8 de sacramento, ij [1].

DCCXXVIII.

Sortilegi puniuntur.

Cesarius tellis how som tyme þer was in Englond a womman [2] þat vsid' sorcerie. And on̄ a day as sho was bown̄ to eatt, sho 12 hard' a craw cry beside hur, and sodanlie þe knyfe þat was in hur hande fell. & hereby sho demyd' at hur dead' drew nere, & so sho fell seke, bown̄ to dye. And sho sent after a monk & a non̄ þat was hur childer, and chargid þaim in hur blissyng þat onone as sho 16 war dead' þai sulde sew hur in a harte-skyn̄, & þan̄ at þai sulde close hur in a tombe of stone, and at þai sulde feste þe coveryng þeron̄ stronglie bothe with lead & strong yrn̄, & at þai sulde close þis stane & bynde it aboute with iij strang chynys, and þan̄ at þai 20 sulde do mes & pray for hur aboute hur bodye. And if sho lay so sekurlie iij dayes, þan̄ sho chargid' þaim to bery hur vpp[on] þe iiij day in þe erth. And so all þis was done, and ij furste nyghtis, as clerkis was sayand' þer prayers aboute hur, ffendys 24 brak þe yatis of þe kurk, & come in vnto hur & brak ij of þe chynys at was at ather end'; and þe myddyll chyne abade styll hale. And vppon̄ þe iij nyght aboute cokkraw, þer come in suche a throng of fendis, at þai at saw it semyd' at þe temple turnyd' vpsadown̄. 28 So þer come a fend' at was maste vgsom̄ of all, & hyer þan̄ any of þe toder was, and he come vnto þis tombe and callid' hur be hur

[1] MS. j. [2] MS. wommand'.

name & bad hur ryse. And sho ansswerd' agayn & sayde sho mot not for þe bondis at was bon aboute þe tombe. And he bad lowse þai*m*, and onone at his com*m*andment þe chyne braste as it had
4 bene hardis, & þe cou*er*yng of þe tombe flow off. And þ*er* he tuke hur oppynlie befor all men & bare hur oute of þe kurk. And þ*er* befor þe yatis þ*er* was ordand' a blak hors, & þ*at* ane vglie, & here-vppon was sho sett. & þan onone sho & all þis felowshup
8 vanysshid away.

DCCXXIX.

Spectacula vana vitanda su*n*t.

Fulgencius tellis how þat Dyogenes, when he wex olde, he was fellie vexid' w*ith* þe fevurs. So on a tyme he sett hym down
12 at a tre-rute in þe son to co*m*furth hym, and when he was gretelie turment w*ith* þe sekenes, & saw other men go vnto disportis & laykys, he sayd vnto hym selfe; "O! how fonde at men ar now on dayes! Lo! how þai faste ryn to se wonders & men feght, and
16 lukis not aft*er* me þ*at* stryvis w*ith* so fell a sekenes as I do."

DCCXXX.

Sponsalia contrahuntur p*er* anuli tradici*on*em.

Guill*el*m*us* tellis how som tyme at Rome þ*er* was a yong man þ*at* was new wed'. So on a tyme as he was playand' w*ith* his
20 felows, he put furth his hand' vnto þe ymage of Venus, þat[1] was made of bras, and delyverd' hur his weddyng-ryng to kepe to þe play war done. And when þe play was done he come & axkid' his ryng agayn, & he fand' it on þe ymage fynger & þe fynger cruked'
24 into þe luff of hur hand. And he wraystid' at hur fynger and he cuthe nott gett of þe ryng nor yit breke hur fynger, so he lete it alone. And on þe nyght aft*er* he come thedur w*ith* his servand', & he fand' hur fynger streght & þe ryng takyn away. And he
28 turnyd' agayn & fenyd' as hym aylid' nott, & went to bed w*ith* his wife; and as he lay in his bed w*ith* his wyfe, he feld' a blak myrk thyng welter betwix hym & his wyfe, and he mot fele it wele bod he myght noght se itt. And be þis obstacle he was lett fro halsyng

[1] MS. þas.

of his wyfe. And he harde a voyce say vnto hym; "Mecum concube: hafe at do with me, for þis day þou wed me; ffor I am Venus at þou put þe ryng on þe fynger of, and þat sall þou neuer hafe agayn." And so it was a long tyme, and evur when he wold' 4 hafe liggen with his wyfe, he bothe feld' þis in his bed' & hard' þe voyce þeroff. So on a tyme he take his lefe at his wife & his howshold', & wold' walk fer oute of contrey. So hym happynd' mete with a nygromansyer þat hight Palumbus, and he tuke coun- 8 cell at hym. & he wrote hym a lettre and delyverd hym it, and bad hym bere it befor hym in his hand vnto he com att þe nexte gateshatyll; and so he did. And agayn evyn he come to a place þer iiij wayes met samen, & þer he saw com rydand' & on fute 12 a grete pepyll bothe men and wommen, som merie and som hevye. And emang oþer he saw a wommam gaylie arayed like a commom wommam, and hur clothis war so thym at he mot se all þat evur sho had'; & at þe laste come þe lord' of þis company & lukid angrelie of 16 þis yong mam & axkid' hym whatt he did þer. And he, as it was taght hym, wolde gyff no wurde to answer, bod put furth his hand with þe letter þerin. And þis fend' knew þe seale of þe lettyr & durst not [*scorn it*][1], bod tuke it & red it, & onone he sent 20 a meneya vnto Venus & tuke þis ryng fro hur ayayns hur will. And fro thens forward' þis yong mam come home & þis ryng with hym, & neuer after he was lettid' to lyg with his wyfe nor nevur hard' uoyce after. 24

Sompnus. Infra de vigilia.

Status religionis quo ad personas se habent, sicut eximia et excelsa. Supra de religione[2].

Status religionis prefertur statui seculari. Supra 28 de contemptu mundi.

Statutum. Statuta superiorum debent teneri. Supra de lege, ij[3].

[1] Harl. MS. Demon, notum sigillum non audens contempnere, legit scriptum.

[2] Arund. MS. sicut existencia et excelsa et alibi. Harl. MS. Supra existencia et excessa et alibi.

[3] *Exemplum* Lex i *is omitted by the English translator, so the reference should be to* Lex, i.

DCCXXXI.

Stephani P*r*othomartiris. Steph*an*us infirmos sanat.

Saynt Austyn tellis how on a tyme at Cesaria Capadocie þ*er*
4 was a wurthi wom*m*an þat had x sonnys. So on a day sho was gretelie vexid' ayayns þai*m*, and gaff þai*m* all hur malyson. And onone þe vengeange of God' folowid' after, for sodanlie þai all were streken w*ith* a palcie, & þai waxed' so pure at þai wavurd'
8 aboute here & þ*er*. And evur whar þai went, ilk man beheld' þai*m* and wondred on þai*m*. And of þies x, ij come vnto Yponeus[1], and þ*er* befor ane altar of Saynt Stephan þai war curid'.

Steph*an*i corpus co*n*iunctu*m* est corpori Sancti
12 Laurencij. S*upr*a de Laur*encio*, j.

DCCXXXII.

Studiu*m*. Studere debent libent*er* cl*er*ici.

Agellius. Democritus, ph*ilosoph*us, when he was of a moste happy & riche fortun, he went vnto Athenys & lefte all to his
16 frendis, for to by wysdom. And becauce in his mynd' he sulde desire none thyng at he saw, he garte putt oute his een at he mott hafe his inward witt*is* mor whik. þuff all Tertullian*us*[2] tell at he garte putte oute his ene becauce he mot not se no wom*m*an w*ith*-
20 outen p*er*ell of his chastitie, whilk þat is not contrarie to our entent.

Studiu*m* circa celestia rapit ho*min*em ext*r*a se. S*upr*a Augustini, iij.

DCCXXXIII.

24 Studendu*m* est amore celestium.

Saynt Gregorie tellis & says; "Anthonye þat dwelte w*ith* me in a monastarie many yeris, and eu*er*ilk day made his p*r*ayer

[1] Latin MS. Yponam venientes. [2] MS. Tritullian*us*.

to God *with* gretand teris. So on a tyme when he bethoght hym of halie write, *with* a grete fervent desyre he soght not in *paim* wurdis of con*n*yng, bod of *com*punccion & of wepyng, *pat* his mynde be that mot be stirrid' to *con*templacion & religion of holie 4 lyfe, and not for to thynk of warldlie thy*n*gys."

Stulticia. Stulto socio no*n* est adquiescendu*m*. S*upr*a de societate, ij.

Stulticie co*n*ueniu*n*t que s*upr*a dicu*n*tur de in- 8 firmitate.

DCCXXXIV.

Suffragiu*m*. Suffragia *facta* a bonis multu*m* vale*n*t.

We rede in 'Legend' Lombard*ica*,' som tyme a knyght *pat* was dead' apperid' vnto a nodir knyght *pat* was olife, and sayd vnto 12 hym; "Frend', deme none ill of no man, and forgyff me if I hafe synnyd' oght agayns *pe*." And when he axked' hym of his asstate, he ansswerd' agayn & said'; "I am turment *with* dyvers paynys, bod I *pr*ay *pe* gar *pr*ay for me." So he axkid' hym if he wold' at 16 suche a *pr*este & suche a preste[1] sulde *pr*ay for hym. He wold' not ansswer agayn, in man*er* as he had refusid' *paim*, and he shuke his head'. So he axkid' hym if he wolde at suche ane hermett *pr*ayed' for hym, and he said'; "Ya, walde God at he wolde *pr*ay 20 for me." And he *pr*omysid' hym at he sulde make hym so to do. And he tolde hym agayn *pat* he sulde liff to *pat* day ij yere & *pan* he sulde dye; & *pus* he dispayred away. And *pe* knyght amendid' his lyfe and at *pe* laste made a gude ende. 24

DCCXXXV.

Suffragia facta p*ro* defunctis grata su*n*t eis.

Cantor P*ar*isienc*is* tellis how on a tyme as a man went aboute *pe* kurk-garth sayand alway his De Profundis for all *cr*isten sawlis, so on a tyme *pis* mans enmys sewid' after hym into *pe* same kurk- 28

[1] Harl. MS. an a tali *et* tali sac*er*dote, &c.

garth, & he fled thedir. And onone all þe dead men rase, and ilkone of þaim a spade in his hand, and manlelie þai defendid hym and made his enmys so ferde at þai fled ichone.

4 Suffragium misse spiritualiter mortuis valet. Supra de sacerdote.

Suffragium orationis eciam dampnato profuit. Supra de oratione.

DCCXXXVI.

8 Suffragia non prosunt dampnatis secundum legacionem.

Cesarius tellis how som tyme þer was a preste þat prayed speciallie with grete devocion in his mes & his other prayers 12 for a prince of Almany þat was dead. And þer apperid vnto hym a certayn saynt & sayd; "Whi laburs þou so for a man þat is dampned? It profettis hym no thyng, for his saule is in þe depe pitt of hell." And þe preste ansswerd agayn & sayd; "Sur, 16 he hase done me mykyll gude." And þe saynt bad hym sease & pray no mor for hym, for he was deade a yere or he was berid, and a wykkid spirit instead of a sawle nurisshid his body.

Suffragia cum elemosina valent. Supra de ele- 20 mosina, x.

Suffragia obligatos pro alijs redemunt. Supra de obligacione.

Suffragia penam debitam minuunt. Supra de 24 apostatis.

DCCXXXVII.

Superbia. Superbus nec in vita nec in morte parem vult habere.

Commestor tellis how when Alexander turnyd agayn into 28 Babylon & his suster had poysond hym, he mot not speke, & herefor he wrate his testament his awn hand. And he wold not

bewitt hys kyngdom̄ hale vnto no a man̄, þat none of þaim at come after hym̄ sulde be lyke hym̄ in power, bod he made successurs of his kyngdom̄ xij yong men̄ þat had bene in his felowshup̄ fro barn̄ little. 4

DCCXXXVIII.

Superbus *eciam* per humilitatem gloriam appetit.

Valerius Publeus[1] tellis how som tyme þer was a cowncelour of Rome, and he luffid' the peple so speciallie, vnto so mekull at he was callid' to surname Plebicola. And he dwelte in þe merket- 8 stede, & becauce his howse was hyer þan̄ neghburs, he garte take þaim downe & make þaim̄ evyn̄ with his neghburs[2].

DCCXXXIX.

Superbia aliquando oritur ex bonis operibus.

Seuerus tellis how som̄ tyme þer was a saynt þat had a grete 12 vertue in castyng oute of ffendis, not alonelie when̄ he was present, nor in his awn̄ wurd' alone, bod somtyme when̄ he was absent, and somtyme þurgh þe hem̄ of his hare, and somtyme be his lettres-sendyng. & he wulde heale many folk þat war seke, and herefor̄ 16 þurgh all̄ þe wurld' þer come vnto hym̄ mekull peple. And as it was sayd', he abstenyd' hym̄ bothe fro meat & drynk. Neuer-þe-les at þe laste he cachid' a pride here-of in his harte, to so mekill̄ þat his vertue faylid' in hym̄, and when̄ he saw þat, he 20 repentid' hym̄ & besoght God at he mott be made lyke þaim at he had curyd', & at þe fend' myght hafe power on̄ hym̄ v monethis. And so it happend', & he was bon̄, & he did many wondres at all̄ þe contrey spak of hym̄, how he was correcte with a fend' and' bon̄ in 24 bandys. And in þe v moneth̄ he was delyvurd', not alonelie of þe fend', bod of all̄ oþer vanyties þat had behapped hym̄.

Superbia opera de genere bonorum destruit. Supra de peccato. 28

[1] Arund. MS. Valerius Publi[c]us, consul romanus, plebem adeo dilexit, &c.

[2] Arundel MS. Idem edes suas in medio foro dirui fecit quia nimis excelse super ceteras apparebat, quantumcumque domi inferior tum gloria superior euasit.

Superbia quandoque insidiatur bonis operibus ut pereant, sed propter hoc non sunt omittenda. Supra Barnardi, j.

4 Superbia non debet esse in corde religiosi. Supra de religione.

Superbia in paupere est ei nociua. Supra de paupertate.

8 Superbus fetet coram deo *et* angelis. Supra de angelo.

Superbiam frequenter sequitur humilitas. Supra de gloria, iij.

DCCXL.

12 Superbia virtutes adnichilat.

Cesarius tellis how som tyme þer was a mañ þat was vexid' with a spyritt, and his frendis bad hym̃ vnto a mansyoñ of Ceustus ordur. And whenñ þe priour[1] come he spak vnto þe fend' at was in 16 hym̃, & sayd'; "Þis monk commandis þe to pas oute of þis mañ, and how dar þou dwell in hym̃ in þis place?" And þe fende ansswerd & sayd'; "I am̃ not ferde for hym̃ ffor he is prowde, & þat makis me to hafe power oñ hym̃."

20 Superbia eciam[2] secularibus displicet. Supra de abbate, x.

Superbia frequenter manifestatur in ornamentis exterioribus. Supra de angelo *et* de ornatu per 24 totum *et* de prodigalitate.

DCCXLI.

Suspicio diligenter examinata est falsa.

Saynt Ierom tellis þat it is wretenñ in þe bukis of Ypocratis how þer was a mañ þat þoght his wyfe sulde be punysshid', & suspecte

[1] Latin MSS. egressus prior cum quodam monacho iuuene quem nouerat uirginem corpore, ait demoni; "Si precepit tibi monachus iste ut exeas, quomodo audibis manere?"

[2] MS. in.

hur becauce sho bare a fayr barn̄ at was not like nowder þe fadur nor þe modir. So þai bathe agreid' at a leche sulde essone þe question̄. And a leche come, & he sayd'[1] it was like þe clothe at was on̄ the bed when̄ it was getten̄, & þus þe wom*man̄* was delyverd' from̄ hur suspecion̄.

Suspicione mouentur defacili viri ad vxores. S*upr*a de p*ulcr*itudine.

Suspicio tollit*ur* v*el* confirmatur p*er* p*ro*bacionem. Supra de Paulo[2].

DCCXLII.

Tactus. Tangi debet mulier nec a sanis nec ab infirmis.

Saynt Gregur tellis how som tyme þ*er* was a p*re*ste, & þ*er* was giffen̄ hym̄ a kurk and he governyd' it w*ith* mekull drede, whilk[3] þat fro he had furste tane ordurs he luffid' passynglie p*re*sbit*er*am sua*m*, for in that contre evur-ilk a preste hath a wyfe, bod he fled hur as he wold' hafe done pestelens, and wulde not suffre hur com̄ nere hym̄. And when̄ he had bene xl^ti^ yere preste, a grete ffevurs tuke hym̄ so þat he was bown̄ to dye & tuke a passion̄ of dead'. And when̄ his wyfe saw that, sho made grete sorow & went he had dyed. And sho lenyd' down̄ hur mowthe vnto his at luke if any brethe war in hym̄, and when̄ he felid' hur he spak vnto hur & sayd; "Go away fro me, wom*man̄*, ffor yit þ*er* is a sparke of lyfe in me, & þ*er*for remefe away þe caff at it burn̄ not!"

Tactus mulieris movet carnem viri. Sup*r*a Leonis p*a*pe.

Taxillus. Taxillor*um* ludus displicet deo. Sup*r*a de ludo.

[1] Latin MSS. Ne forte talis pictura esset in cubiculo. Qua inuenta, mulier a suspicione liberata.

[2] *Reference supplied from the* Latin MSS.

[3] Latin MSS. qui ex tempore ordinis suscepti presbiteram suam ut sororem diligens, sed ut pestem fugiens, &c.

Taxillor*um* ludus est aliqu*ando* causa blasfemandi deum. S*upr*a de blasfemia.

DCCXLIII.

Te Deum devote cantantib*us* deuot*us* ympn*us* est.

4 Cesarius [*tellis*] how þat in Essex[1], in a monasterye of nonnys, þ*er* was a litle damyselł, and oñ a grete solempne nyght hur maistres lete hur coñ w*ith* hur to matyns. So þe damyselł was bod a wayke thyng, and hur maistres was ferd' at sho sulde take 8 colde, and sho com*m*aundid' hur befor̄ Te Deu*m* to go vnto þe dortur to hur bed agayñ. And at hur com*m*andment sho went furth̄ of þe where, þuff alł it war w*ith* iłł wyłł, and abade w*ith*-oute þe where & thoght to here þe residue of matyns. And whe*n* 12 þis song, Te Deu*m*, was begoñ, sho saw hevyñ oppyñ & alł þe quere of þe nonnys lifte vp into hevyñ. And whe*n* þai come at þis place, "Tibi om*n*es angeli," *et* c⁹, sho saw alł þe ordurs of angels, and evur-ilk angelł bow dowñ his head' & knele dowñ oñ 16 his kne & hold' vp þ*er* handys and wurshup God & syng w*ith* þai*m* att sang, "S*anctus*, S*anctus*, S*anctus*," *et* c⁹. And þe same did' þe apostels at "Te gl*or*iosus," and þe p*ro*phett*is* at "Te p*ro*phetar*um*," and þe martyrs at "Te martir*um*." And afterward' confessurs and 20 virgyns & alł oþ*er* did' þe same. And whe*n* þai sang þe laste vers, "In te, D*omi*ne, speraui," þe quere of þe susters descendid' agayñ dowñ vnto þe erth, and hevyñ sparryd agayñ after þai*m*[2].

DCCXLIV.

Tempestas. Te*m*pestati aliqu*ando* admiscentur
24 demones.

Cesarius tellis how, in þe bisshoppryke of Treueñ, oñ a tyme as a preste þ*at* hyght Henry satt in þe taverñ, þ*er* happend a storñ & a tempeste in þe ayre, & þat a grete. And he & his clerk rañ 28 faste into þe kurk at[3] rang þe[4] bellis, and whe*n* þai come at

[1] Latin MSS. In Saxonia.
[2] *A marginal note has, nota,* de Te Deum.
[3] *& erased, and* at *added above.*
[4] MS. *repeats,* þe.

þe kurk-dure, a dynt of þe thondre smate þai*m* bathe dowñ, so at
þe clerk lay vnder-nethe þe p*re*ste, & he was nothyng hurte, and alł
þe p*re*ste membrys war alł to-swythyñ, and alł þe tuder p*ar*tie of
his bodie vntuchid'; and he was a ffornycatur. And his clothis 4
war so revyñ at neu*er* a pece of thayme was hale w*ith* a noder,
outtake þat parte oñ his lefte arme þ*at* his manyple was wunte to
hyng oñ. And he had oñ a payr of new buttows, and þai wer al
to-revyñ as þai had bene revyñ w*ith* fless-crokis, and þe solis war 8
lyke as þai had bene soddeñ in hate watir. And þe clerk was
passand ferd' & had grete wonder hereof, and he saw fendis feghtand
in þe kurk and ij shrynys þ*at* war behynd' þe hie altar fełł dowñ oñ
the altar & brak. & þañ come þe saynt*tis* at þe relykkis of lay 12
þ*er*in, & w*ith*stude stronglie þe fendis, and þ*er* was betwix þe
saynttis & þai*m* a grete batełł. So at þe laste þe fendis war ou*er*-
comm*e*ñ, & becauce þai mot not bere away w*ith* þai*m* þe p*re*stis
bodie, þai tuke a parte w*ith* þai*m* of þe kurk-rufe. Also þe clerk 16
saw þe p*re*ste bodie oft sithis borñ vp to þe steple topp̄ w*ith*
strenth of fendis; bod thurgh helpe of þe saynt*tis* it was ay broght
dowñ agayñ.

DCCXLV.

Temptacio. Temptaciones demonu*m* su*n*t diu*er*se. 20

We rede in 'Vitis P*atru*m' how Macharius þe abbott saw
oñ a tyme þe devyłł go in a mans lyknes. And he had oñ a lyñ
garment alł to-revyñ & fułł off holis, & it hang fułł of lityłł pottis.
And þis abbot axked hym̄ whither he went, and he said' he went 24
to giff his brethir a drynk. So he axkid' hym̄ wharto he bare
so many pottis, and he said'; "I bere taste vnto our brether, so þat
if a pott please not to any of þai*m* I sałł offer hym̄ a noder,
or a thrid, & so in ordur to som̄ please hym̄." And whe*n* he 28
come agayñ, þis abbot axkid' hym̄ how he had done, and he
ansswerd & said; "þ*er* was none at wulde consente vnto me bod
one." So þis abbot rase & went vnto his brethir, & he fande onone
þis bruther at was tempid', and w*ith* his exhortacioñ onone he 32
co*n*verte hym̄ agayñ vnto gude lyfe. So onone afterward' þis

abbott mett þe devull agayn & axkid hym whither he went, and he said he went vnto his brethir. And when he come agayn þis abbot axkid hym how his brethur did. And he sayd, ill; "for," he sayd, "þai er all halie men, & ane þat I had emang þai*m*, I hafe loste hym, for he is halier þan þai all, and þat duse me mekull ill." And when þis alde abbott harde þis he held vp his handis and thankid almightie God.

8 Temptat demon aliquos visibilit*er*. S*upr*a de Antonio et de q*u*iete, iv [1].

DCCXLVI.

Temptacio est magistra meriti.

We rede in 'Vitis P*atru*m' how on a tyme þe disciple of ane
12 alde monke was gretelie tempid w*it*h þe spirit of fornicacion, bod þurgh þe g*r*ace of God, manlelie he w*it*hstude it. And þis monke, when he saw hym so grete labur þ*er*on, he sayd vnto hym; "Son, and þou will, I sall p*r*ay God to do þis temptacion away fro
16 the." And he ansswerd agayn & sayd; "Thuf all I hafe a grete labur in w*it*hstondyng þ*er*of, yitt I fele frute þ*er*in, ffor it cawsis me to faste & for to wake and giff hede vnto my p*r*ayers. And þ*er*for I p*r*ay þe p*r*ay Almyghtie God to gif me v*er*tue to sustene
20 itt, and for to withstonde it manfullie."

DCCXLVII.

Temptat demon religiosos p*er* formas mulier*um* ymaginatas [2].

We rede in 'Vitis P*atru*m' how som [*tyme*] þ*er* was in a
24 monasterie a monk þat had a son. And he was so long nurisshid þ*er* & come not oute, att he knew not whatkyn thyng wom*m*en was. So when he was wexen vnto mans state, þe devull apperid vnto hym in lyknes and clothyng of a wom*m*an, and he tolde his

[1] MS. iij. [2] MS. ymaginatinas.

fadur whatt he had sene and axkid' hym whatt it was, & he wolde not tell hym. So on a tyme he went *with* his fadur into Egypte, and *þer* he saw wom*me*n. And *þa*n he tolde his fadur at *þ*ai war swilk at he saw in his abbay in wyldernes, and his fadur had 4 m*er*vell here-of & trowid' at it was a disseyte of þe devull and said vnto hym; "Son, thies er seculer monkes *þ*at vsis a noder man*er* of habett *þa*n monkis or h*er*mett*is* duse." And onone *þ*ai went home sam*en* agayn, and he wolde nevur aft*er* latt hym com furth 8 agayn oute of his abbay.

Temptatus h*er*emita a demone int*er*fecit p*at*rem suu*m*. S*upr*a de credere.

Temptatos adiuvat Marie salutacio. S*upr*a de 12 Maria, ix.

Temptat demon ieiunantes. Sup*r*a de abstinencia, vj.

DCCXLVIII.

Temptans caro debet domari. 16

We rede in 'Vitis P*atru*m' how som tyme *þer* was a yong man in ane abbay, and be no contenence nor none other gude werk he mot not distroy þe flawm of his flessh. So on a tyme when *þ*is temptacion was knowen emang*is* his brethur, his abbott garte 20 kepe hym strayte, and com*m*andid' a sharp angry monke at he sulde flite *with* hym & bete hym, and lat hym compleyn hym to whome he wolde. So on a tyme þe monkis co*m*pleynyd' vnto þe abbott & said' *þ*is yong monk had grete wrong. He began to wepe 24 and was destitute of all helpe; and *þ*us he was done to all a yere. And when þe yere was done, he was axkid' if his ill thoghtis wer gone, or if he felid' oght of *þ*ai*m*. And he ansswerd' agayn vnto his abbott & sayd'; "Fadur, how may I thynk of fornycacion 28 when I may skantlie liff for sorow *þ*at I suffer?"

Temptacione carnis *eciam* s*anct*i int*er*du*m* vexant*ur*. Sup*r*a de carne, j.

Temptatur caro p*er* tactu*m* mulieris. S*upr*a de Leone p*a*pa.

Temptacio carnal*is* a s*anct*is bene*f*icia dei tollit. S*upr*a de p*r*edicatore, iij.

Temptacio carnalis accepta a s*anct*is demones letificat. S*upr*a de cruce, ij.

Temptacio carnal*is* *eciam* s*anct*os in pe*cc*at*u*m p*re*cipitat. Su*pr*a de carne, ij.

Temptacio carnalis ho*min*em inducit ad ne*g*and*um* de*u*m. S*upr*a de amor*e*, ij.

Temptacio carnal*is* *eciam* s*anct*os desp*er*are facit. S*upr*a de carne, iij.

Temptantur carne *eciam* senes. Sup*r*a de confidencia.

Temptacio carnis rep*r*imitur p*er* fetorem mulieris. S*upr*a de carne, vi [1].

Temptacio carnis *eciam* or*ati*onib*us* extinguitur. S*upr*a de abb*a*tissa, ij, et de Agnete *et* aliqu*ando* no*n* iuuatur. S*upr*a de M*a*ria, iij.

Temptantur aliqu*ando* aliqui re vili. S*upr*a de or*atio*ne, ix *et* x.

DCCXLIX.

Temptat viru*m* mulier ultro se ingerens.

We rede in 'Historiis Barlaam' how þ*er* was a kyng þat hight Abennyr, and he had a sonn þat hight Iosaphatt, þat was chr*ist*end. And he, purposand to w*ith*draw hym fro þe purpos of cristendom & chastite, he garte spar hym in a chamber be his one, and he garte bryng in to hym fayr yong wom*me*n and clenlie arayed; and þai sat by hym & halsid hym & shewhid hym fayr countenance

[1] MS. iij.

& laburd' hym̄ to luste & lykyng of his flessh. Nor he had no man
þat he mott compleyn hym̄ to nor aske councell þ*er*-of att, nor eate
with bod þai, and þai war all common vnto hym̄. And þe devull
had grete power in temppyng of hym̄, so þat he fell vnto luste and 4
lykyng of his bodye. Not-w*ith*stondyng he vmthoght hym̄ of God
& began to wepe, & knokkid' on his breste and besoght God to helpe
hym̄. And þus he chasid' away all his ill thoght*is*, and for all at
þies wom*me*n cuthe do, his temptacion sesid' so þat he fell not 8
to syn.

DCCL.

Temptacio carnis sensu*m* aliqua*n*do alienat.

Cesarius tellis how som tyme þ*er* was a wurthi wom*me*n. So on
a tyme as sho was be hur one in a castell þat sho dwelt in, sodanlie 12
scho was inflammyd' w*ith* þe fyre of luff at sho mot not suffre
it. So sho met w*ith* þe portar & sho prayed hym̄ to com̄ vp w*ith*
hur & ly by hur. And he as a gude man ansswerd' hur & said';
"Madame, what is þat at ye say? Wharꝑ is your witt? Behald' 16
Almyghti God & thynk of your awn wurshuꝑ." And sho tuke no
hede to his saying, bod when he had refusid' hur, as God wold', sho
wente furth of þe castell vnto a grete watir þat ran vnder þe
castell, and þ*er* sho sett hur vp to þe shulders in þe calde wat*er*, & 20
þ*er* sho satt vnto all þis luste þat was in hur was slakid'. And þan
sho come vp agayn & thankid' þe porter of his cowncell, and at he putt
hur away from̄ hym̄, & sayd'; "And þou had giffen me mi marke
of gold' it culde nott hafe done me so mekull gude as þi cowncell 24
did'." And w*ith* þ*at* sho went in agayn vnwemmyd'.

DCCLI.

Temptacione carnis amota p*er*mittit deus aliqu*os* cadere in dete*r*iorem[1].

Cesarius tellis how þat in Fraunce þ*er* was a religious mayden 28
þat was made an anncras. And be þe temptacion of þe devull sho
was gretelie tempyd w*ith* luste of hur flessh, and sho p*r*ayed h*er*telie

[1] MS. Temptacione carnis ammota p*er*mittit deus aliqu*ando* studere in dete*r*iorem.

vnto almighti God at sho mot be delyverd of þis temptacion. So in hur prayers on a tyme ane angell apperid vnto hur and axkid hur if sho wolde be delyverd fro þis temptacion, & sho said ya, full fayn. And he bad hur say with gude will þis vers; "Confige timore tuo carnes meas, et c^o," & sho sulde be delyverd. And so sho did, and onone þe temptacion left hur. Bod onone after sho fell into a more perlious temptacion of God & of þe christen fayth. And sho prayed God mor specialli þan sho did befor at sho mot be delyverd of þat temptacion. So on a tyme þe aungell apperid vnto hur agayn & said; "Suster, how is it with the?" And sho ansswerd agayn & said; "Nevur wars." Than þe angell askid hur if sho trowid at sho mott lyff without temptacion. "It is necessarie," he said, "vnto þe to hafe þe tone of þies temptacions, and þerfor chese þe whethur þou will hafe." And þan sho said; "I chese me vnto þe furste, ffor þuf all it be vnclene, yit it is kyndelie, and þe toder commys all of the devull." And þus þe spirut of blasfeme lefte hur, and þe temptacion of hur flessh turnyd agayn vnto hur.

Temptacioni carnis conueniuntur multa que dicuntur supra de luxuria.

DCCLII.

Tempus neligere est valde periculosum.

We rede in 'Libro de Dono Timoris' how on a tyme a holie man, as he was in his prayers, he hard a voyce crying duelfullie in spiritt, & makyng mekull sorow. And when he axkid what it was, it ansswerd agayn & sayd it was dampned and it made mykull sorow for losyng of tyme, ffor in þat mene while, it said, it mot hafe done suche penance for þe truspas at it had done at it mot hafe bene delyverd fro payn.

Temperancia bona auget elemosinam. Supra de elemosina.

Theodori, qui *et* Theodore. Supra de paciencia, iij.

Theodosij imperatoris. Infra de vanitate, j.

DCCLIII.

Testamentum vsurarij in morte factum valet.

Cesarius tellis how som tyme þer was ane vsurar, & he was
a passand' riche mañ. So hym̄ happend' to fall̄ seke, bowñ to dye.
So he sent after ane holie abbott, & confessid' hym̄ & forthoght his 4
syñ, & made his testament in þis maner of wyse & sayd'; "Sur,
and ye will̄ ansswer̄ for my saule, I will̄ giff vnto you all̄ þat evur
I hafe at do with, what at you plesis." And he grauntid' þerto &
garte hafe all̄ his gudis vnto his abbay, and also þe mañ þat was 8
seke. And evyñ as þai broght hym̄ into þe abbay he dyed' and þis
abbott restorid' all̄ his vsuries and gaff grete almos for hym̄, and þe
residue of his gudis he turnyd' into þe vse of his abbay & his
brether. So as þe monkis war in þer prayers abowte þe bodie of 12
þis mañ, þai war war stondand' oñ his lefte syde iiij vglie spyrittis,
and whenñ þai saw þaim þai wer so ferd' at þai fled, all̄ bod one olde
holie monke. And onone he was war oñ þe[1] right side of þis mañ,
standand', iiij white aungels enence þe fendis. And onone one of 16
þe fendis sayd'; "Dixit iniustus ut delinquat in semetipso, non est
timor Dei ante oculos eius. And þis is fulfillid' in þis mañ." Thañ
a noder sayd; "Quoniam dolose egit vt inveniatur iniquitas eius
ad odium." And thañ þe iij sayd'; "Verba [oris] eius iniquitas et 20
dolus, noluit intelligere vt bene ageret." And þañ þe iiij said;
"Iniquitatem meditatus est in cubili suo, astitit [omni] uie non
bone, maliciam autem non odiuit." And þañ þai sayd' all̄ to-gedur;
"And God be rightwus & His wurdis trew þis mañ is owrs, for in 24
all̄ þies is he giltie." And þañ þe aungels ansswerd' agayñ &
sayd'; "Now we sall̄ say þe residue of þe psalmys at ye hafe
begoñ." And þerfor þe furste angell̄ sayd'; "Domine, in celo
misericordia tua, et veritas tua usque ad nubes." Thañ þe secund 28
sayd'; "Iustitia tua sicut montes Dei, [iudicia tua] abyssus multa."
And þañ þe iij said'; "Homines et iumenta saluabis, Domine,
quemadmodum multiplicasti misericordiam tuam, Deus." And
þañ þe iiij spak & sayd'; "Filij autem hominum in tegmine alarum 32

[1] *After* þe, left, *erased.*

tuarum superabunt." And þan þai all cryed samen & sayd; "þis man is owrs, for he fled vnto allmyghti God and þedur sall he go; ffor he trustid to be vndernethe þe coveryng of His wengis." And
4 þus þe fendis was confusid, and þus þe aungels had þis contryte saule away *with* þaim.

DCCLIV.

Testamentum facientes frequenter parum legant pro anima sua.

8 We redē in 'Libro de Dono Timoris' of ane vsurar, when he sulde make his testament befor þe preste & many oþer þat was bye, and he bewytt mekull vnto his frendis and nothyng ordand for his saule, þe preste spak vnto hym & sayd; "Sur, thynk of your
12 sawle." And he ansswerd agayn & sayd; "Sur, ye say wele, ffor trewlie I had nerehand forgettyn itt bod now at ye thoght me on."

Testatoris anima in purgatorio retinetur executoris necligencia. Supra de executore et in diuersis
16 alijs locis.

DCCLV.

Testimonium. Testes diligenter sunt examinandi.

Cesarius telles how a kyng of Fraunce, þat hight Philipp[1], had a baillay at Paryssh, & he covett gretelie his neghbur vyneyard to
20 by, & he wolde not sell hym it. So his neghbur dyed, and þis baillay vmthoght hym of a fals wyle, and he hyrid ij felows on a nyght to go to þis mans grafe & take hym vp. And he & þai went on a nyght vnto his grafe & tuke hym oute of þe erth, and
24 putt in his hand a bagg full of money, als muche as he had profyrd hym þerfor whills he liffed, & made hym to take of a seke with his awn hand in presens of þies ij men, notwithstondyng he was dead, and he prayed þaim bere witnes hereof, and gaff þaim a gude
28 reward. So þai layde hym in agayn & fyllid þe grafe als wele as

[1] MS. *inserts*, þat, *here.*

it was before, and tuke þe money *with* þai*m* & went þ*er* ways. And on þe morn þis baillay entred into þis vyne-yarde & said' it was his, and þe wydow had mekull m*er*vell here-of [&] said' nay, it was not soo. And he said' yis, he had boght it of hur husband' 4 in his lyfe & payed' hym in his hand' þ*er*for, and þat he offred' hym for to prufe. So þis wedow saw sho cuthe not p*re*vale ayeyns hym, and went vnto þe kyng & made playnt on hym. And þe kyng com*m*aundid' þe cauce to be examynd' be men of law, bod 8 þai examynd' it not sufficientlie, to so muche þe sentans went *with* þe baillay ayayns þe wedow. And þan þis wedow made more sorow þan she[1] did' afor, and sho come agayn vnto þe kyng and made a grete crying & a besekyng vnto hym to helpe hur. So þe 12 kyng had compassion on hur & callid' þe wittnes befor hym selfe, & sayd' þat he wold' examyn þai*m*. So he callid' þat one oside into a p*r*ivay place and bad hym say his pa*ter* nost*er*, þat he mott here it; and so he did'. And þan he garte spar hym in a chambre and 16 callid' þe toder, & said' vnto hym sadlie in þis man*er* of wyse; "Thi felow hase telled me all þe trewth of þe vynegarth als trew as þe pater noster. And trewlie, & þ*o*u discord' fro hym, þ*o*u sall be punysshid' þ*er*for, þ*a*t all Fraunce sall witt." So þis man was ferd' 20 & trowed' at þis felow had tellid' hym all as it was, and he fell down on his kneis befor þe kyng & sayd'; "Lorde, hafe m*er*cie on me, for we wer hyrid' for a c*er*tayn money be þe baillay, & þus we did' & þus," and telde hym evurilk-dele as þai had done. And' þe 24 kyng was gretelie grevid' at þis baillay & putt hym oute of his offes, and restorid' þe wedow of hur vyneyard' agayn. And he garte berie þe baillay all whik for disclanderyng of þis deade man.

DCCLVI.

Timere loco *et* tempore sapientis est. 28

Agellius[2] tellis how, on a tyme, when a wurthi philosophur was sayland our a grete watyr *with* many other, & þe wawys wex grete aboute þe shup, þis philosophur wex pale-hewid' for ferde. So onone as all men wex still, þ*er* was a lichurus riche man in þe 32

[1] MS. he. [2] MS. Agellus.

shup̄, & he scornyd' þis philosophur and blamyd hym̄ for he was ferd', notw*ith*stondyng he was ferde hym̄ selfe. And þis philosophur ansswerd' hym̄ agayn̄, & said' he was not ferd' for his lichorus bodie
4 nor for his saule, bod for hym̄ selfe, & þ*er*for̄ no m*er*vell̄ if he wexid' pale.

DCCLVII.

Timeri semp*er* debet iudicium vltimum.

We rede in 'Vitis P*atr*um' how, on̄ a tyme, þ*er* was a monke þat
8 axkid his abbott & p*r*ayed hym̄ tell̄ hym̄ a wurde at he mot thynke on̄. And he bad hym̄ go & vmthynk hym̄ alway, "as a thefe duse in p*r*eson̄ þ*at* evur spirris whar þe iustis is and when̄ þe session̄ sall̄ be, and evur is in sorow & mornyng for ferd' of hangyng; so
12 sulde þou & evur-ilk man̄ thynk how þou mon̄ com̄ befor̄ þe grete iugement of Almyghtie God, and þ*er* giff rekynyng of all̄ þi dedis. And if þou thynk all̄-way on̄ þis man*er* of wyse, no dowte of þou mon̄ be savid'."

DCCLVIII.

16 ### Timent ecia*m* p*er*fecti iudicium.

We rede in 'Vitis P*atr*um' when abbot Agathon̄ was bown̄ to dye, he lay iij dayes, & his een̄ oppyn̄, & stirrid' nott and his brethur callid' nevur so faste on̄ hym̄. So at þe laste he movid', &
20 þai spakk vnto hym̄ & said'; "Abbay! whar̄ erte þou?" And he ansswerd' agayn̄ & sayd'; "In þe covent of all̄ men̄, and I mon̄ to my iugeme*n*t." And þai comfurthid' hym̄ & axkid' hym̄ wharfor̄ he was ferd', and he ansswerd' ageyn̄ & sayd'; "W*ith* all̄ þe strenth
24 at I had I laburd' to kepe þe com*m*aundment*is* of God, and I am̄ bod a man̄ and yit I wate nevur þuff my werkis hafe plesid' God or nay, ffor þe iugement of Almiȝty God is oderwas þan̄ is þe iugement of man̄. And þ*er*for̄ I hafe none o*þer* truste bod at I mon̄
28 come to my iugement before þe hye seatt of All̄myghtie God."

Timere debet peccator v*b*iq*ue* q*uia* deus vbiq*ue* videt. S*upr*a de deo *et* abb*a*te.

DCCLIX.

Timere debent viri boni purgatorium.

We rede in 'Libro de Dono Timoris' how on a tyme as a certayn meneya of religious men spak samen of purgatorie & was passand' ferd' þerfor, þer was emangis þaim a lay man, & he sayd'; 4 "It is a grete mervell of you, sen ye er so gude men & of so grete penans, þat ye hafe so grete drede. Sekurlie and secular men þat duse so mekull ill & duse so little penans þerfor knew it, þai wulde fall in a dispayr." And þan ane of þaim tolde hym ane exsample 8 of a blynd' man, as is tellid' befor of þe blynd' man. Also we rede of a preste þat was holden a holie man, þat in his lyfe did grete penance. And vnto one þat axkid' hym whi he did' so, he ansswerd' & said' þus; "And all þis town were full of fyre, me had levur be 12 þerin vnto þe day of dome þan for to be in purgatorie or in hell a day."

DCCLX.

Timere casum in peccatum omnes debent.

We rede in 'Libro de Dono Timoris' how som tyme þer was 16 a gude man þat fell to syn, and a noder gude man when he harde tell þeroff had grete sorow þerfor & sayd vnto hym; "Ille heri *et* ego hodie." Et supra de carne temptacione *et* in pluribus alijs locis diuersis. 20

Timore mundano debent aliqui amittere res temporales. Supra de contemptu mundi *et* de diuicijs *et* infra de vsurario[1].

Timore humano timetur mors uel pena corporalis. 24 Supra de martirio, de morte, de penitencia *et* hic de timore.

Timore servili faciunt aliqui aliqua de genere bonorum. Supra de contricione. 28

[1] MS. vsura.

Timore speciali timent s*ancti* ne op*era* sua deo placeant. S*upra* eod*em*, iij.

Titus. Sup*ra* de p*rel*ato, vj, et de fame.

DCCLXI.

4 Thome Martiris Cantuariens*is*.

We rede in his 'Legent' how þ*er* was in his dioces a p*reste* þat daylie sang mes of our Ladie, and he was accusid' vnto þe archbisshop, Saynt Thomas, and he suspend hym as ane ydiott &
8 a man þat cuthe no gude. So on a tyme when Saynt Thomas sulde sew his hayre, & hid it vndernethe his bed to wache ane howr þat he mot sew it in, our Ladie apperid' vnto þis p*reste* and bad hym go vnto þe archbisshop, "þat sho, for whase luff
12 þou[1] was wunte say þi mes, hase sewid' his hayre þat lyes in suche a place," & teld' hym þ*er* sho lefte itt, "and say þat sho byddis hym relese þe suspension þat he hase putt ayenys the." And he went & tolde hym, and when he harde it & fand it
16 was as he sayd', he[2] relesid' his suspension & bad hym say mes styll of our Ladie, & bad him[3] kepe it p*ri*vay ewhils he liffid' & discure hym noght.

DCCLXII.

Thoma*m* Martirem honorant angeli.

20 We rede in his 'Legend'' þat when he was slayn, & þe covent of Cantyrberie began for hym þe mes of Requiem, sodanlie a co*m*pany of aungels was þ*er*, & w*ith* a hy voyce abown all þe quere þai began to syng mes, & said'; "Letabitur iustus in D*omi*no." And
24 onone as þe monk*is* hard' þai*m*, þai felowid' and sang as þai did' þe mes furth, as þai did', of a martyr.

Thoma*m* orans avis exaudita est. Sup*ra* de ave, ij.

Tonitruu*m*. Supra de tempestate.

[1] MS. þus. [2] *After* he, had, *erased*. [3] MS. his.

Torneamentu*m* vicit miles absens. S*upr*a de Maria.
Tribulacio. Tribulatos de*us* m*u*ltipliciter consolatur. Sup*r*a de infirmitate, de co*n*solac*ione et* in alijs pl*u*rib*us* locis. 4
Tristicia nocet ho*mini*. S*upr*a de desp*er*ac*ione*, j. *et* de accidia, j.
Turba est fugienda. Supra de solitudi*ne*, j, ij *et* iij.

DCCLXIII.

Vanitas semp*er* est fugienda. 8

We rede ex 'Dictis P*atru*m' how som tyme þ*er* was a monk at Constantynople, & dwelte þ*er* in þe tyme of Theodoce þe emp*er*our in a litill cell w*ith*-oute þe cetie. And þe emp*er*our harde tell on hym & went vnto hym be his one at speke w*ith* hym; & when he 12 come vnto hym he knew not at it was þe emp*er*our, & þis monke hastid hym & put wat*er* in a vessell, & tuke salte & a morcell of brede & servid hym þ*er*-off & þai ete to-gedur. And þan he sayd; "I am Theodos þe emp*er*our, & of devocion I come 16 hydur. Ye er blissid þat er so sekur & so fre of yo*ur* necessities in þis werld, & ye hafe a ristfull & a quiett lyffe forby þat I hafe; ffor suthelie I was blissidlie born in my realm, and now I liff þ*er*in & I neu*er* eatt nor drynk w*ith*-outen besynes." And w*ith* 20 þat he tuke his lefe att hym and went his ways. So when he was gone, the same nyght þis monke co*m*pasid in his mynd & said vnto hym selfe; "Not alonlie many of þe peple, bod also many of þe emp*er*our pales, folowyng þe exsample of þe emp*er*our, 24 will now com for to se me & do me wurshup as þe servand of God. And herof I suppoce þai wull not sease. And I am ferd leste þe fend vndergo me & make me gladlie to ressayfe þai*m*, & at my harte take a comfu[*r*]th be þ*er* lovyng & be þ*er* wurshup, 28 and be þat at I sulde begyn to lose þe v*er*tue of my mekenes." And when he had þus consydurd in hym selfe, þe same night he went into wyldernes in Egypte, and dwelte þ*er* all his lyfe-tyme after w*ith* holie fadurs, oute of syght. 32

DCCLXIV.

Vanitatem s*ancti* p*er* humilitatem fugiu*n*t.

We rede also in 'Gestis P*atrum*' how on̄ a tyme a iustice of a lande come for to se ane abbott, and when̄ he hard' tell̄ at he come[1], he garte clothe hym̄ in sak-clothe and tuke in his hand bread' & chese, & sett hym̄ in his cell̄-dure. And when̄ þe iustis saw hym̄ he dispysid' hym̄ and sayd'; "Is not þis þe man̄ at we hafe hard' so mekull̄ tell̄ off?" & w*ith* þat he went his way & wolde byde no longer.

Vana gl*o*ria appetit*ur* aliqu*ando* ex bonis op*e*rib*us*. S*upr*a de elemos*ina* *et* de abstinencia.

Vanitas punitur in purgatorio. Sup*r*a de ave, i. Vaspasianus. Supra de p*r*elato.

Vanitati possu*n*t adaptari m*u*lta que d*icunt*ur s*upr*a de laude, gl*o*ria, *et* memoria.

DCCLXV.

Verbu*m*. Verbo no*n* est semp*er* adherend*um*.

We rede how som tyme a man̄ had ane ass, & he rade hur, & a little son̄ that he had folowid' hym̄ on fute. And *þer* was men̄ at mett þai*m*, emang þe whilk som̄ said'; "O, how fond' þis alde carle is, þat rydis hym̄ selfe & lattis hys son̄ ryn̄ in þe myre," & when̄ þai war passid' þai lepid' on̄ bothe. Than̄ þai mett a noder meneyay, & þai sayd', "Forsuth̄, þies er bod' fulis, for þai will̄ sla þis ass." And when̄ þai war passid', he and his son light & lete þe ass go tome. So þai met a noder meneya, & þai sayd; "þies meneya er fonde, for þai go bothe on̄ *þer* fete, and þat one of þai*m* mot ryde." þan̄ he sett his son̄ on̄ & went on̄ his fete hym̄ [*self*]. And þan̄ þai mett a noder meneya þat sayd'; "Loo! Yone fonde alde carle, he gois on̄ his fete hym̄ selfe & lattys his son̄ ryde, *þat* mott bettyr go þan̄ he may." And þan̄

[1] MS. *adds*, and, *here*.

he & his sonn tuke vp þis ass & bare hur. & þann *þer* mett *þaim* a noder meneya and þai said': "Lo, þies fulies! How þai bere þis ass þat sulde bere *þaim*!" Thann he sett downn þe ass & sayd' vnto his sonn; "Loo! sonn, here may *þou* se how *þat* evur we doo, 4 alway menn will fawte vs & speke of vs. And *þerfor* it is not gretelie to charge of wurdis-spekyng and a mann do wele."

DCCLXVI.

Verba aliqua*n*do inducunt ad credendu*m* quod no*n* est. 8

Iacobus de Vet*ri*aco tellis how somm tyme *þer* was a pure mann þat bare vnto þe m*ar*kett att sell a lambe. So *þer* was in þe m*ar*kett a iaper þat saw he was bod ane innocent, & he said' vnto his felows; "Doo as I sall tell you, & we sall hafe þis lambe from 12 yone felow." And he made *þaim* stand' in dyvers placis in sonder in þe same way, ilkone aft*er* o*per*. And as þis mann went by *þaim* þe furst sayd' vnto þis mann; "Mann, will *þou* sell þat hunde?" And he ansswerd' agaynn & sayd'; "Skornn me nott, for it is no 16 hunde, it is a lambe." So he come vnto þe secund', & he axkid' hymm hif he wold' sell hymm þat hund for a peny. And he was wrothe *per-with*, & said'; "Ye doo bod skornn me." So he come vnto the thrid', and he said' in þe same wise. So þis mann had 20 grete m*er*vell hereoff & waxed shamefull. And þann he come to þe iiij & þe v, & þai spirrid' hymm in þe same wyse. So þis felow begann to vmbethynk hymm what þis sulde mene, at so many menn sulde spyr hymm of þis lambe if it war a dogg, & all acordid' in one 24 þat it sulde be a dogg & no lambe. So at þe laste he agreid' vnto *per* oppynyons & sayd' vnto hymm selfe; "God knowis þat I trowid' it had bene a lambe, bod becauce it is a dogg I will bere it no ferther." And *with* þat he keste it from hymm & said' he wulde 28 bere it no langer. And whenn he had castenn it from hymm he went his way, and þis iaper & his felows tuke vp þis lambe & ete itt.

Verba ociosa no*n* su*n*t credenda. Sup*r*a de ocio, ij.

Verum semper dicere non semper expedit. Supra de adulacione, j.

Veritas non est celanda in necessitate. Supra de
4 testimonio.

Veritati possunt adaptari multa que dicuntur supra de falsitate et mendacio.

DCCLXVII.

Vestes preciose contempnende sunt a sanctis.

8 We rede in 'Vita Iohannis Elemosinarij' how on̄ a tyme þer was a riche man̄ þat saw hym̄, & he was bothe a bisshopp̄ & a patriarke, at he was bod in a pure clothyng & a vile, of xxxvj d' price he boght a garment and gaff it vnto þis patriarke. And þis
12 Iohn̄, seyng þe devocion̄ of þis man̄, tuke it. Bod all̄ þat nyght he lay wakand' & said' vnto hym̄ selfe; "Who sall̄ say þat meke Iohn̄ is cled' with a garment of xxxvj d' price, and þe brethur of Cryst er slayn̄ for calde? þou meke Iohn̄!" he said', "It sall̄ not cover þe
16 a noder nyght, ffor it is rightwus at þe brethur of our Lord' be cled þerwith mor' þan̄ þou, vnhappy creatur!" And on̄ þe morn̄ he sent it into þe town̄ for to sell̄, and he þat gaff hym̄ it boght it, and offerd' it vnto hym̄ agayn̄ & prayed' hym̄ were itt. And he tuke it
20 & evur sellid' it, & þe price ay þat he tuke þerfor' he gaff it wnto pure folk. And evur þis man̄ boght it agayn̄ & gaff hym̄ itt. So at þe laste þis holie man̄ thankyd' hym̄ & sayde; "We sall̄ se who sall̄ defayle, I or þou." And þis man̄ was evur ryche enogh̄
24 als lang as he barkand' with þis holie man̄, & evur þis holie man̄ gaf þe price þat he sent hym̄ þerfor' vnto pure men.

Vestes preciose eleuant hominem in superbiam. Supra de augurio.

28 Via melior est tenenda. Supra de socio, ij.

Victoriam semper debent appetere pugnantes. Supra de bello, ij.

DCCLXVIII.

Vigilare debent in or*ationib*us religiosi.

We rede in þe 'Lyfe of Saynt Arsenius[1],' þat when̄ he saw þe son̄ ryse he wolde turn̄ his bak þeron̄, & lifte vp handis & his harte vnto hevyn̄ to Almyghty God, & say his prayers. & so he wolde sytt all̄ day to þe son̄ shane on̄ his face agayn̄, and þan̄ he wulde turn̄ hym̄ & sitt in his prayers all̄ nyght. And agayns morn̄, when̄ he wexid̄ werie & his natur wolde ruste, he wolde say vnto slepe; "Com̄, servand̄, & serif me." And evyn̄ sittand̄ he walde spar his een̄ & slepe a while, and onone he wulde wake agayn̄ & go vnto his prayers.

Vigiliam qu*ando*que inducit temptacio demonis per sompni subtraccionem. Supra de abstinencia. Vindicta. Vindicant se aliqui crudeliter[2].

DCCLXIX.

Vindicans se ante mortem celeriter moritur[3].

We rede in þe 'Storie of Alexander,' how þat whein̄ Pausanias had wowndid̄ Philip̄, þat was Alexander fadur, þat hym̄ burde nedis dye, Alexander gatt þis Pawsanias & broght hym̄ vnto Philip̄; and he put a swerd̄ in his fadur right hand and helpyd̄ hym̄ with his hand̄ & slew hym̄. And when̄ he dyed̄ þis Philip̄ sayd̄; "Now þe end of my lyfe, nor my dead̄, nor none oþer thyng may hevy me ewhuls I hafe slayn̄ hym̄ þat hase slayn̄ me. And, Alexander, I hafe mynd̄ of owr̄ god̄, how he said̄ vnto þi moder at sho sulde bere þe son̄ of vengeange." And with þat he lenyd̄ hym̄ down̄ and swelte.

[1] MS. Arseme.

[2] *The tale from Valerius to follow this heading is missing in the* English MS.

[3] *Heading supplied from* Harl. MS. *with* celeriter *for* celerabilius.

DCCLXX.

Vindicant se aliqui subtilit*er*.

Petrus Alphons*is* [1] tellis how som̄ tyme þ*er* was a kyng þat had a wardrop[er] þat was maister-shaper of his clothyng; and he had many servandis vnder-nethe hym̄ of þe whilk ane was callid' Nediu. And þai sewid' & war at burd' in a mans howse [2] þat hight Eunuchus. So on̄ a day þai went to dyn*er*, & þis Nediu was not þ*er*, & þai ete hony & drank wyne, & had many oþ*er* gude metis sent vnto þai*m* fro þe kyng. And when̄ þai war att dyner & ete, þis Eunuchus axkid' þai*m* whi þai abade not Nediu, and þ*er* maist*er* ansswerd' & said' at he wulde ete no hony and he war þ*er*. So at þe laste þis Nediu come & fand' þai*m* at dyn*er*, & sayd'; "Whi bade ye noght for me?" And Eunuchus tolde hym̄ how þ*at* his maist*er* sayd' he wolde eate no hony, & he held' his tong & sayd' noght. Notwi*th*stondyng he began̄ to vmthynk hym̄ how he mot be vengid'. So on̄ a tyme he sayde vnto þis Eunuchus, "Bewar, ye & your howshold', of my maist*er* at he do you no harm̄, for som tyme he will wax fond' & is evyn brayn̄-wude." And þis Eunuchus ansswerd' hym̄ & said'; "And I knew þe howr' when̄ it happend' hym̄ I sulde bynd' hym̄." And þis Nediu sayd'; "When̄ þ*ou* seis hym̄ luke hedurward' & þedurward' & opon̄ þe erde, & rap abowte hym̄ wi*th* his handis and ryse oute of his seate & remow his stule, þan̄ þ*ou* sall vnderstand' þat he is wude." So wi*th*in a while aft*er* þis Nediu on̄ a tyme hid' his maist*er* sheris, and he myssyd þai*m* & began̄ to caste þe stra hedurward' & þedurward' & luke aboute hym̄ & rap on̄ þe burd' wi*th* his nefe, & ryse & remofe þe stule at he satt on̄. And when̄ Eunuchus saw þis, he callid' faste on̄ his servandis & onone þai tuke hym̄ & band' hym̄ faste. And evur he cryed'; "Whi do ye so? What hafe I done?" And evur þai band' hym̄ strayter, and bete hym̄ to he was nerehand' dead'. So at þe laste he come vnto hym̄ selfe & [3] þai lowsid' hym̄, and he axkid' þai*m* whi þai did' so. And Eunuchus tolde hym̄ how þat Nediu sayd' at he was wude. And þan̄ his maist*er* sayd' vnto hym̄;

[1] MS. Alphens*is*, *for* Alphonsus.
[2] Arund. MS. in domo eunuchi regis.
[3] & *omitted and added above the line.*

"When saw þou me be wude?" And Nediu ansswerd' hym agayn & sayd'; "þou was wude, maist*er*, when þou said' at þou saw me nevur eat honye." And when þai þat was abowte hym harde þis, þai demyd' at he had rightwuslie vengid' hym, & so he satt w*ith* his awn skathe. 4

Vindicant se aliqu*ando* creature [1] irracionales. Su*pr*a de bufone.

DCCLXXI.

Vindicare se nolunt s*ancti*. 8

We rede in þe 'Legend of Saynt Macharie,' how on a tyme as he cut hys hand' w*ith* his knyfe, & it bled a grete dele becauce he brak þe knyfe, & when he had done he reprovid' hym selfe becauce he did' wrong [2], & went nakid' into wyldernes & was þ*er* vj monethis. 12 And þan he come home all tobittyn and skrattyd' w*ith* thornys and breers.

DCCLXXII.

Vindicat se deus aliqu*ando* p*er* mortuos.

We rede in þe 'Historie of Saynt Basyll,' on a tyme when 16 Iulianus Apostata wente to p*ro*cede agayn þe P*er*sas, he bostid' Basill þat [3] as he come agaynward' to Capado[*ce*] he sulde destroy all Cesarie. And on þe nyght folowyng, þis Basill saw in þe kurk of our Ladie a multitude of angels, and in myddest of þai*m* a 20 wom*m*an standand', and said' vnto þai*m* abowte hur; "Call vnto me M*er*curius þat sall sla Iulian*us* Apostata, þ*at* blasfemys bothe me and my Son." And þis M*er*curi*us* was a c*er*tayn knyght þ*at* þis same Iulianus had slayn for þe fayth of Cryste, and was berid' 24 in þe same kurk. And onone þis M*er*curius was redie in his armur, and sho sent hym into þe batell. And onone þis Basyll

[1] ir- *omitted and added above the line.*

[2] Harl. MS. Du*m* s*anctus* Macharius pulice*m* se pungente*m* manu occidisset *et* m*u*ltum sanguin*is* ex illo emanasset, rep*r*ehende*ns* se ip*s*um q*uod* p*ro*p*r*iam vindicasset iniuria*m*, &c. Arund. MS. Du*m* s*anctus* Machari*us* calice*m*, &c.

[3] Latin MSS. quod in reditu Cesariam Capadocie destru*er*et.

went to þ*er* he was gravyn & opynd' his grafe, & he fand' nowder his bodie nor his armur þ*at* was berid' w*ith* hym, & þan he axkid' þe keper of þe kurk who bare away þis armur, and he sware
4 grete athis at it was þ*er* þ*at* same nyght. So þis Basilius went thens tyll on þe morn, and þan he come agayn & fand bothe his bodie and his armur, and his spere bludye to þe myddyste. And þan þ*er* come ane & sayd'; "When Iulian*us* Apostata was arayed'
8 in þe batell, þ*er* come ane vnknowyn knyght armyd' & a spere in his hand', apon a hors, and he smate þe hors w*ith* þe spurris and w*ith* a bolde spyritt he rade at þis Iulyan, & manlelie w*ith* his spere he smate hym thrugh; and when he had done, sodanlie
12 he vanyssid' away." And as we rede in 'Hist*ori*a Trip*ar*tita,' þis Iulian, when he was hurte, he fyllid' his hand w*ith* his awn blude, and keste it into þe ayre & sayd'; "Vicisti, Galilee, vicisti!" And in þis wrichid' voyce he swelte, and all his childur lefte hym
16 þ*er* vnberid'; & þe P*er*sis come & flew hym and of his skyn þai made a fute-skyn[1] to þe kyng of Persis[2].

Vindicat *eciam* deus bonos in hac vita. S*upr*a *de* obedie*n*cia, vij.

20 Vir. Viro ultro[3] s*e* ing*er*it mulier. S*upr*a de temptacione, v[4].

Viru*m* suu*m* decipit vxor. Sup*r*a de muliere, ix.

DCCLXXIII.

Virginitas *eciam* cu*m* det*r*imento corpo*r*is al*iqua*ndo
24 se*r*uatur.

Saynt Ierom tellis how at a ffeste xxx^ti archars come & slew a man þat hight Phidones, & when þai had' done, þai garte bryng his doghters þat war maydens aforn þai*m* at þai mot nakyn þai*m*,
28 & defowle þai*m* þ*er* on þe payment whar þ*er* fadur was slone.

[1] Harl. MS. subt*er*ci*n*torium?
[2] MS. Kyng of Pars. Lat. MSS. regi P*er*sarum.
[3] *So* Lat. MSS. English MS. *has,* multus.
[4] *The* MS. *gives a wrong reference, here corrected by the* Lat. MSS.

And þai fenyd' þai*m* sorowfull, & band þai*m* sam*en* & fell all sam*en* into a pytt & drownyd' þai*m*, becauce w*ith* þ*er* dead' at þai mot kepe þ*er* virginite.

DCCLXXIV.

Virginitatem in filia amissa*m* p*ate*r aliqu*ando* c*r*udeliter punit.

Valerius tellis how Virgill*ius* slew his awn doght*er* in þe m*ar*kett, to þe entent þ*at* hym had lere be callid' þe slaer of a vi*r*gyn þan þe fadur of a strompett.

DCCLXXV.

Virgines iuuat deus vi*r*ginitatem sua*m* custodire.

Saynt Ierom tellis how on a tyme when a virgyn wolde not sacryfice þe ydolfis as þe paynom co*m*mauns did' hur, þai led hur vnto þe bordell-howse, and þ*er* come thedur a yong man to hafe defowlid' hur. And sodanlie þ*er* come a lyon rynnand' þurgh þe cetie vnto þe bordell, & tuke þis yong man & held' hym and lukid' on þe virgyn & did' hym no skathe, bod lukid' what sho wolde com*m*and' hym to do. And he p*r*ayed þe virgyn to com*m*and' þe lion to lat hym goo, and sho did gude for ill and com*m*awndid' þe lyon to lat hym go. And þus he was delyverd', and þai þat saw had grete m*er*vayle þ*er*off. And þe lyon went[9] his ways & þai lete hur go.

Virtus animi *eciam* in mulieribu*s* inueni*tur*. Su*pr*a de muliere, iij *et* xv.

Virtus viri. S*upr*a de muliere [1], ij.

Virtuti p*ossu*nt adaptari m*u*lta sup*er*posita in diu*er*sis locis.

Visio sive visus. Videt deus o*mn*ia *et* u*b*iq*ue*. S*upr*a de d*e*o *et* abb*a*te, iij [2].

[1] So Harl. MS. Eng. MS. de viro. [2] MS. ij.

DCCLXXVI.

Videre mulieres vel malos viros no*n* multu*m* expedit.

Valerius tellis how Democ*r*itus put oute his awn̄ eeñ at he sulde
4 not se gude to be ill, and T*er*tulianus[1] tellis þat he made hym̄
selfe blynd̄; for he mot not se wom*me*ñ w*ith*owteñ co*n*cupiscens.

Visus est cohibendus. S*upr*a de oculo, j, *et* de aspe*ct*u.

DCCLXXVII.

8 Videre malos no*n* est dilectabile.

We rede in 'Cronicles' how oñ a tyme as Iulianus Apostata made his sacrafice at Co[*n*]stantynople vnto þe ymage of Fortun̄, his modir, the bisshop̄ of Calcidony, þ*a*t was blynd̄ for age, come vnto
12 hym̄ & callid̄ hym̄ wrichid̄ Apostata. And he ansswerd̄ hym̄ agayñ, & sayd̄; "Thi Galile may not luff þe." And he ansswe[*r*]d̄ agayñ & said̄; "Therefor God tuke from̄ me my syght at I sulde not se the at is w*ith*owteñ petie." And Iulian*us* ansswerd̄ hym̄
16 nothyng agayñ, bod went his ways home als faste as he myght.

Visiones multas ostendit de*us* diu*er*sis p*er*sonis. S*upr*a in pl*u*rib*us* locis.

DCCLXXVIII.

Visitacio p*er*sonar*um* religiosar*um* aliqu*ando* p*ro*fuit.

20 Iacobus de Vet*ri*aco tellis how oñ a tyme þe chawntur of Camatens*is*[2] as he was in travell, went oute of his way to visett dame Marie of Ogniez[3]. And ane of his felows said̄ vnto hym̄; "For God, what seke ye þ*er*? Will ye go kepp butterfleis as barnys
24 duse?" And he feynyd̄ & went oñ. And as þai walkid̄ to-gedur

[1] MS. T*er*culianus.
[2] Arund. MS. Cam*er*ace*nsis* = *Cambray*.
[3] MS. Ognnez.

his felow waxid' werie in tarying for hym̄, and went vnto hym̄ &
com*m*awndid' hym̄ to haste hym̄. And whem̄ he beheld' þis holie
maydym̄, sodanlie he was changid' in his witt, and felł vnto suche
a wepyng þat a grete while he mot not abstene hym̄ nor go furth̄ 4
of hur p*re*sens. And þam̄ þe chawntur p*ur*seyvid' þis & was meri,
& sayd'; "Go we! Whar-to sulde we stand here at kepp buttyr-
fleis?" And he after grete sobbyng & teris vnnethis mot be had
away, and sayd'; "I p*r*ay þe forgyff me, for I wate nevur what I 8
sayde. Bod now in þis holie wom*m*am̄ I hafe purseyvid' be exp*er*yens
þe vertue of God Almyghtie."

DCCLXXIX.

Visitacionem corp*or*alem amicor*um* no*n* m*u*ltu*m* s*ancti* approbant. 12

We rede of þe abbott Pastor, þat many yere dwelte in wyldernes
w*ith* his brether, & he wolde neu*er* se his moder. So om̄ a tyme
sho come into þe kurk, & wolde hafe sene hym̄ & spokym̄ w*ith*
hym̄; and he was war om̄ hur he gatt hym̄ into his celł & clappyd' 16
to þe dure faste. And sho come & stude att þe dure & wepud', &
cryed' vppom̄ hym̄ & p*r*ayed hym̄ comfurth̄ & speke w*ith* hur,
& sayd' sho wald' faym̄ se hym̄. And he went vnto þe dure & sayd'
vnto hur; "Whar-to standis þou cryand' þ*er*, þou olde wyfe?" 20
And whem̄ sho harde hym̄ speke, sho cryed' faster þam̄ sho did
befor̄, & sayd'; "Som̄, I wold' se you, whi wiłł ye not lat me
se you? Am̄ I not your moder þat gaff you at suke of my breste?
And now I am̄ olde & white-harid'." And he ansswerd' agaym̄ 24
& sayd'; "In þis werld' þou may not se vs, bod þou sałł se vs
in a noder werld'." And sho said' agaym̄; "Som̄, & I se you here,
I sałł also se you þ*er*." And þam̄ he sayd'; "Bod if þou lyff in gude
lyfe as we do here, þou may happem̄ not see vs þ*er*." And whem̄ he 28
had' so sayd' sho went hur way, & was merie and sayd'; "And
I may se you þ*er*, I rak neu*er* if I se you nevur here."

Visitat deus p*er* tribulaci*one*s. S*upr*a de infirmitate, iij, *et* in plu*rib*us locis. 32

Visitat deus p*er* consolaci*one*s. S*upr*a de consolacione *et* in pl*uri*b*us* locis.

Visitatores conuentuu*m* aliqu*ando* false informantur. S*upr*a de inuidia.

Vnccio extrema no*n* debet p*reter*mitti ante mortem. Su*pr*a de furto.

DCCLXXX.

Volu*n*tas p*ropr*ia deserenda est a religiosis.

We rede in 'Dictis P*atru*m' how on̄ a tyme ane olde monke sayd'; "Than̄ I do my selfe mekull̄ tribulacion̄, when̄ I doo myne awn̄ wyll̄."

DCCLXXXI.

Volu*n*tas p*ro* facto reputatur qu*ando* no*n* adest facultas.

Cesarius tellis how som tyme *per* was a monke of Saynt Barnard*is*, and he lefte his habett & went into þe werld', and *per* he become a preste of a kurk; & he had a lemman̄ dwelland' w*ith* hym̄, & he gatt hur childer bothe sonnys & doghters. So lang tyme after Saynt Barnard' happid' to be hostid' in þis apostata howse, and he knew Saynt Barnard', bod he knew not hym̄. And in þe mornyng when̄ Saynt B*ar*nard' was bown̄ to ga, he mot not speke w*ith* hym̄ for he was gane vnto þe kurk, and he sayd vnto ane of his sonnys; "Go & bere my message vnto þi fadur, & say I thank hym̄ his gude h*er*berie." And þis childe was dombe born̄ & spak neu*er* wurde. And he ran̄ vnto his fadur & tolde hym̄ all̄ how þe abbott sent hym̄ wurd'. And when̄ he hard' his childe speke, for ioy he wepud', and he garte hym̄ say his message ou*er* onys or twyce. And he axkid' hym̄ what þe abbot did vnto hym̄, & he said' he dyd no thyng vnto hym̄, bod at he spak vnto hym̄ and bod hym̄ go say þies wurdies vnto his fadur. So þis preste was *com*puncte w*ith* so evydent a meracle, and hastelie he come vnto þis holie man̄. And w*ith* grete wepyng he fell̄ to hys ffete & sayd'; "A! holie fadur! Som tyme I was suche a monk of yours, and

I beseke your fadurhede to licent me to com̄ hame agayn̄ vnto myne abbay *with* you." And he ansswerd' hym̄ agayn̄ & sayd'; "Byde me here, and' I sall' com̄ agayn̄ by þe & take þe home *with* me." And he ansswerd' agayn̄ & said'; "Sur, I am̄ aferd' in þe 4 menewhile þat I sall' dye." And he ansswerd' hym̄ agayn̄ & sayd'; "And þou dye in suche a contricion̄ & a purpas, doute not þou sall' be a monke befor' Allmyghti God'." And *with* þat he went his ways. & when̄ he come agayn̄ he fand' hym̄ new dead' & berid', 8 and when̄ he hard' tell' *þe*rof he garte oppyn̄ his grafe. And þai þat wer aboute axkid' hym̄ what he wold' doo, & he said' he wuld' se how he lay in his grafe, a clerk or a monk; & þai said' at þai berid' hym̄ in clerk*is* clothis. And when̄ þe erd' was takyn̄ of 12 hym̄, þai fand' hym̄ not cled' as a clerk, bod rather a monke, & in a monk*is* abbett. And þus he was magnyfied' of all' men̄, becauce his gude will' tornyd' hym̄ as to your gude dede[1].

DCCLXXXII.

Votu*m* vouent aliqui rac*ione* alicui*us* p*eric*uli, *et* lib*er*ati a p*eric*ulo solu*er*e no*n* curant. 16

We rede in 'Li*bro* de Do*no* Ti*mo*ris' how som tyme *þer* was a man̄ þat had bothe a cow and a calfe vnto þe mownte of Saynte Michaell', betwix þe bowndis of Bretayn̄ and Normondie, at he 20 mot esskape þe flowyng of þe see þat vmwhile occupied' þat way. And þe flude come on̄ hym̄ and he *cr*ied' of Saynt Michall' & sayd'; "O þou blissid' Michaell', delyver me & I sall' gyff þe þis calve." And when̄ he was delyverid' he sayd'; "Saynt Michell' was bod 24 a fule þat trowed' at I wolde hafe gyffyn̄ hym̄ my calfe." So afterward' hym̄ happend' to be taken̄ *with* þe same flude. And þan̄ he cryed' of Saynt Michaell' & *pr*ayed' hym̄ delyver hym̄ & he sulde gyff hym̄ bothe þe cow & þe calfe. So he was delyverd' 28 & sayd' as he did befor'. So þe iij tyme he went thedur at feche home þis cow & þis calfe, & sodanlie as he come hamwerd', þe se-flude vmlappid' bothe hym̄ & þe cow & þe calfe, & drownyd' þai*m* all' thre, and þat onone. 32

[1] Arund. MS. et mag*ni*ficat*us* e*st* ab om*ni*b*us* de*us*, qui volu*n*tat*em* p*ro* *facto* reputat.

DCCLXXXIII.

Votum de ingressu religionis *eciam* ab infirmitate corporali sanat.

Cesarius tellis how som tyme þ*er* was a knyght þat hight
4 Lodowyc*us*, & he ffell seke bowñ to dye, & w*ith* lefe of his wyfe he made a vow þat he sulde be a monk of Ceustus ordur & he mott covir of his seknes. And þat done, onone w*ith*outeñ swete or blude or hostyng, or any oþ*er* þing, at all meñ m*ar*veld' off, agayns
8 þe kynd of his infirmyte he becañ to covir & was hale furthw*ith*.

DCCLXXXIV.

Vouere *et* no*n* reddere dampnabile est.

Petrus Damianus tellis how somñ tyme þ*er* was a riche hard' mañ, and oñ a tyme he made a vow þat and' he liffid' x yere lang*er*
12 he sulde make hym̃ a religious mañ in þe monast*er*ie of Saynt Vincent. So whenñ þe tearm̃ was fulfillid' þe abbott axkid' hym̃, & he begañ to feyñ & wolde nott. And in þe menewhile he fell in sekenes and he delte mekull to pure folk & was shrevyñ, and
16 semyd as he wer wele disposid', so he dyed'. So oñ þe nexte night aft*er* þe abbott þog[ht] þat he saw[1] in a grete playñ medow ane emp*er*our w*ith* all his co*m*panye, and hym̃ thoght he saw c*er*tayñ kep*er*s com lede þis mañ a grete pace. And þis abbo[t] cryed' oñ
20 hym̃ & bad; "Abyde, bruther, & speke w*ith* me! Bruther," he sayd', "What aylis þe? Wheþ*er* erte þou in payñ or in ioy?" And he w*ith* a hevie chere ansswer[d] hym̃ & said'; "Whar-to axkis þou me of ioy, þat is turment w*ith* so many paynes?" And
24 þañ he axkid' hym̃ what Saynt Vincent did' vnto hym̃, and he ansswerd' agayñ & sayd'; "He made me long to trayste in hym̃, bod now I aṁ werie and hase loste my hope, and as I p*r*omytt hym̃ & kepid' it not, now I aṁ servid' oñ þe same wyse."

[1] MS. *either*, say, *corrected to* saw, *or vice versa.*

DCCLXXXV.

Vsurarij pena aliquando visibilit*er* demonstratur.

Cesarius tellis how som tyme in þe cete of Metence þ*er* was ane vsurer þat died, & he was passand' covatus. And whem he drew nere his dead, he prayed' his wife to lay a bag full of sylu*er* 4 by hym whem he was dead in his grafe; and so sho did. So afterward' þai*m* happend' oppen[1] þat same grafe agaym, & þai fand' þ*er*in ij tadis, ane in þe bag mouthe and a noder on his brest; & þ*at* one of þai*m* drew oute penys of þe bag w*ith* his mouthe & þe 8 toder tuke þai*m* at hym & putt þai*m* into his harte, right as he had sayd'; "W*ith* mony we sall fyll þine vnsaciable harte." And whem þai saw þis, þai wer so ferd' at þai fled away & fillid þe grafe agaym. 12

DCCLXXXVI.

Vsurarijs aliqu*ando* apparent demones in morte.

Cesarius tellis how som tyme þ*er* was ane vsurar at was bowm to [dye][2], and hym thoght at he saw all þe felde full of crawis & crakis. And he begam for to cry faste & sayd'; "Allas! 16 alas! Se, now þai com vnto me, ffor now þai er at þe dure. And now þai er in þe howse, and now þai [*er*] om my breste, and now þai draw my saule oute of my bodie." And in þis crying he dyed. And þe same nyght, at many folke bothe hard' & saw, þai[3] lifte his 20 bodie vp into þe howse-rufe, & lete it fall oftsithis & breke all to gobettis; and all þe lyght in þe howse was putt oute, and mem & wom*me*m fled. & om þe morn þai fand' his bodie þ*er* all to-revem & rente, and þai tuke it & beryd' itt in þe felde emang bestis. 24

Vsurarij deposit*um* non est seruandum. S*upr*a de deposito, j.

[1] MS. oppend.
[2] Latin MSS. vsuraria morit*ura*.
[3] Latin MSS. demones . . . . cor tollentes usq*ue* ad tectu*m*, &c.

DCCLXXXVII.

Vsurarius debet prius restituere *et* postea elemosinas facere.

Cesarius tellis how som tyme at Parissh þ*er* was a grete vsurar,
4 so he fell vnto compunccion and he come & askid counceil at ane
þat hight Maurice, þat was bisshop þ*er*, how he mot be savyd.
And þis bisshop had a kurk of our Ladie in byggyng, and he
counceld hym to giff his money holie þ*er*vnto. And he suspecte
8 hym somwhat in his counceil-gyffyng, and went vnto Maister
Petur at was chawntur þ*er*, and he bad hym go gar cry oppynlie
þat he was redie to restore vnto all men þ*at* at he had had
wronguslie of þai*m*: and so it was done. And þis done he come
12 agayn vnto þe chawntur, and tuke witnes at his consciens & said
þat he had restorid agayn all þ*at* he had wronguslie gettyn vnto
all þat come vnto hym, & þis he had somwhat lefte. And þan
he said hym burde do almos-dede, & after þat go in his sarke
16 & his breke þurgh þe cetie nakid, and so he did. And ane folowyd
hym w*ith* a wande, cryand, "Behold, þis is þat man þat p*r*inces
wurshuppid for his money!" And þurgh þis penance-doyng he
his sawle was savid.

DCCLXXXVIII.

20 Vsurario*rum* elemosine no*n* placent deo.

Cesarius tellis how som tyme in Colayn þ*er* was ane vsurarie,
and he fell vnto co*m*punccion & shrafe hym vnto a preste. And
he sayd he wolde gyff all his gudis for Goddis sake, and þan
24 þe preste bad hym cut shyvis of bread & fyll a kyste þ*er*w*ith* and
lokk it. And so he did. And on þe toder day, when he sulde
com & se it & opynd þe kyste, he fand þ*er* als many tadis as
he put in shyvis of bread. And when he tolde þe p*r*este þ*er*of, he
28 sayd; "Loo, now, how þine almos at þou makis of þine vsurie
plesis vnto God!" And he was ferd & axkid what he sulde
do. And he said, "And þou will be savid, lyg all þis nyght nakyd

emang yone *ver*myn̄." Lo! how grete *contri*cion̄ he had! For
þuff all̄ he did̄ it *with* a grete vgsomnes, he layd̄ hym̄ nakid emang
þis vermyn̄. And þe *pre*ste lokkid̄ þe kyste and went his ways,
and on̄ þe toder day when̄ he oppynd itt, he fand nothyng *þer* bod 4
þis mans banys. And he tuke þai*m* & berid̄ þai*m* in a porche of
Saynt Geryon̄. And as it is sayd̄, þai er of so grete vertue þat
vnto þis day no tade may abyde whykk *with*in þe bowndis of
þat kurk̄. 8

Vsurarij condentis testamentu*m* om*n*ia debent reportari in manus executor*um*, et inde debent fieri restituciones. Sup*r*a de testamento.

DCCLXXXIX.

Vsurarius *et* si a pe*cca*to no*n* abstinet, saltem debet 12
habere[1] intencionem restituendi.

Iacobus de Vet*ri*aco tellis how som̄ tyme *per* was a riche man̄,
and þuf all̄ he had mekull̄ gude, nevur-þe-les to gett more gude he
lete his money to hyre. Bod þe increce *per*of he durste nott turn̄ 16
into his awn̄ vse, bod layd̄ it oparte at he mott restore it agayn̄ at
his dead̄-day, and so he did̄.

DCCXC.

Vsurarij ecia*m* post mortem ab vsuris no*n* cessant.

Iacobus de Vet*ri*aco tellis how som tyme *per* was ane vsurar 20
& he wolde nothyng restore when̄ he dyed̄, bod, for honor of
þe werld̄, he garte deale large almos, and he bewytt in his testament
a grete sowm̄ of money and þat he chargid̄ his sons & his frendis
at it sulde be lent in vsurie iij yere after his decese, and at 24
þai sulde gyff for his sawle all̄ þat multiplied̄ *per*of.

DCCXCI.

Vsurarius inuite moritur.

Iacobus de Vet*ri*aco tellis how som̄ tyme *per* was ane vsurar þat
lay in passions of dead̄, and he began̄ to be passyng [*hevie*] & sorow- 28

[1] MS. habet.

full, & prayed his sawle t[o] abyde in þe body & he sulde purvay þerfor, and he promytt it gold & sylu*er* & all þe delytis of þis werld, & els he wold not gyff þer-for þe valour of a sh[red] clowte[1]. So
4 at þe laste he saw his sawle wolde not abyde in his bodie bod at hym burde nedelyng*is* dye, he wex passand wroth & sayd vnto his saule; "Þou sawle! I sulde hafe ordand þe a gude h*er*barie, bod sen þou erte so fond at þou will not abyde, I beteche þe vnto all þe
8 devuls in hell." And þus he dyed and was berid in hell.

DCCXCII.

Vsurarij nomen est confusibile.

Iacobus de Vet*ri*aco tellis how som tyme þ*er* was [*a*] p*re*chur þat in his s*er*mond told of þe myschevus crafte of vsurie, and when he
12 had done his sermond, he bad at all men suld rise to his absoluc*io*n in ordur as he callid þai*m* be þ*er* offes. And furste he bad smythis ryse, and so þai did & he asoyled [þaim], and þai went þ*er* ways. Than he bad ryse baxsters, and so dyd þai, and þus he callid
16 vp ilk crafte after other. & at þe laste he bad ryse vsuraris, and þuff all þ*er* was ma in þe kurk þan þ*er* was of any oþ*er* crafte, yit þ*er* wolde none ryse, bod for shame þai hid þai*m*. And oþ*er* folke lughe & skornyd þai*m*, & all þies vsuraries rase and went oute
20 confusid.

DCCXCIII.

Vsurarij a bonis no*n* debent sepeliri.

Iacobus de Vet*ri*aco tellis, when neghburs wolde hafe liftid vp þe bodie of ane vsurar þat was dead, & boirn hym vnto his grafe,
24 þai mot not mufe it be no maner of wyse. And þai had grete m*er*vell þ*er*off. So emang þai*m* þ*er* was one olde wyse man, & he sayd; "Surs, ye know wele at þe custom in þis cetie is þis, þat when any man*er* of man dyes, þase men þat er of þe same crafte er
28 wunte to bere hym vnto his grafe, as p*re*stis duse p*re*stis, & so of oþ*er*." So p*ri*valie þai callid iiij at þai knew wele was vsurars, and onone þai liftid hym vp & had hym away, for þe devull

[1] Harl. MS. no*n* vna*m* pict*am*.

wolde not lett his servand*is* to bere away his *ser*vant whar he lett gude me[*n*] to do itt.

Vsurarij sepultura est sub patibulo. S*upr*a de sepultura. 4

Vsurarij aliquando moriu*n*tur du*m* su*n*t in maiori festo *et* securitate. Supra de demone, x [1], *et* alijs locis diu*er*sis.

Vsurarius restituens saluat*ur*. Su*pr*a de testamento. 8

DCCXCIV.

Vsurarij restituere amittu*n*t aliqu*ando* timore paup*er*tatis.

We rede in 'L*ibr*o de D*on*o Ti*m*oris' how som tyme a p*re*ste movid' ane vsurar when he was seke to dispose hym for þe heale of 12 his sawle, and he tolde hym at iij þinges was necessarie vnto hym, þat is to say, fullie to be shrevyn, & to sorow for his synnys, and to make restitucion at his power. And he g*r*antid' w*ith* gude wyll to do þe ij furste, bod he sayd'; "How sulde I do þe thrid', for 16 þan sulde I lefe nothyng to me nor my chylder." And þe p*re*ste sayde bod if he did þus, he mot not be savid'. And he axkid' if wise men & scriptur sayde so, and he said' ya, for suthe. And he ansswerd' agayn & sayd'; "I will nevur prufe whethur þai said' 20 suthe or nay, for I will make no restitucion." And þus he dyed', more dredand' pou*er*tie in þis warlde þan evurlastand payn in þe toder werld'.

Vulpes oracioni obedit. S*upr*a de oracione, ij. 24

DCCXCV.

Vxor sine licencia viri sui exennia dare non debet.

We rede in þe 'Legend of Saynt Edmund, Bisshop of Canturberie,' how þ*er* was a wyfe þat luffid' hym wele and wolde he had'

[1] *A wrong reference apparently.*

had at do w*ith* hur, & oft sythis sho broght hym̄ p*re*sent*is* to make hym̄ lightlier to enclyne to hur entent. So he knew wele enogh̄ hur entent, and axkid' hur if sho broght hym̄ þies p*re*sentis be consent of hur husband' or nay. And sho sayd, nay, hur husband sulde nott wit what sho did vnto hym̄, nor yit what he did vnto hur. And he answerd agayn̄ & sayd'; "I will̄ not take þi giftis w*ith*-oute consent of þi husband'." And þus þe wom*m*an̄ w*ith* grete shame bare hur p*re*sentis agayn̄, and he was clere and fullie rid' on̄ hur.

Vxor de facili no*n* debet haberi suspecta a viro suo. S*upr*a de suspicione.

DCCXCVI.

Vxor modica occasione est zelotipa.

Saynt Ierom̄ tellis of ane þat hight Gorgias, & þuf all̄ at he war chastie, neu*er*-þe-les he had a fayr maydyn̄, and here-for̄ his wyfe was passand hevy & sad'. So his neghburs in þe contrey, ij of þai*m*, fell̄ wrath̄, and þis Gorgias sent þai*m* a fayr buke þat he had co*m*pylid' of concorde, & sayd'; "He com*m*aundis you to concordans þat kepis [*not*] iij at concord' in a howse, þ*a*t is to say, him selfe, his wyfe, and his maydyn [1]." So his wyfe had a grete envye at his mayden̄ fayrenes, & here-for sho wold' not sease, þuf all̄ hur husband' war not wurthie, daylie for to chyde hym̄, becauce sho mystryste hym̄, for þe mayden̄ was fayrer þan̄ sho.

Vxor rixosa pacient*er* debet tolerari [2]. S*upr*a de paciencia.

DCCXCVII.

Vxor a viro debet corripi si ornet se racione alt*er*ius viri.

Valerius tellis how a noble man̄ of Rome þat was suspecte [3] of his wyfe, and here-for̄ he sayd' he wolde lefe hur, ffor þe law,

[1] Harl. MS. "Iste uob*is* p*re*cepit de concordia, qui se, uxore*m*, ancill*am*, tres in vna domo, concordare non potuit."

[2] MS. tollerari.

[3] Harl. MS. Roman*us* suspici*us* uxore*m* sua*m* dimisit.

he sayd', was so þat a wom*m*an sulde not make hur fressh & gay w*ith* hur husband' gude, to gyff hym þat seis hur occasion to make hur husband' cukwolde. & here-for he wolde not lat hur be gayl[ie] cled', to þe entent at sho sulde not be suspecte, nor broght in blame. 4

Vxor casta multu*m* est amabilis. Su*pr*a de castitate.

DCCXCVIII.

Vxorem non expedit ducere.

Ieronim*us*[1] tellis in 'Libro de Nupcijs' of ane Aureolus Theophrasti, & in þis buke he axkis if a wise man sulde wed a wyfe, 8 and he says þuf sho war nevur so fayre, nor so wele taght, nor had nevur so honest fadur nor moder, yit nevur-þe-les, he says, a wyse man sulde not wed hur, for þis Aurelious sais it is not possible to a man to please bothe his wife & his childer; ffor wom*m*en, he 12 says, burd' hafe gold' & syluer & gay clothyng, & a servand' and mayny o*þer* thyng*is*, & yit att þe nyght sho witt lyg chat*er*rand' & say[2] þ*at* þ*er*[3] is oder þat hase bettur curchus & er fressher arayed' þan sho is, and if sho be wele arayed' hur lykis . . . . to com 16 emang no pepull and sho wiltt say, "Lo! I am þe baddeste in att þis town!" Also sho wiltt say vnto hur husbond'; "Whi beheld' þou þi neghbur wyfe, & whi spak þou w*ith* þi neghbur mayden?" And when he com*m*ys fro þe m*ar*kett sho wiltt say; "What hase 20 þou boght? I may not hafe a frend' nor a felow for þe, nor luf of a noder man bod if I be suspecte." And þ*er*for þ*er* sulde no man make chesyng of his wyfe long befor, bod take such one as hym happend', whedur sho be fayre or fowle, or prowde or angry, & 24 þ*er*for þai sulde not be p*ro*vid' or þai war wed'. A hors or ane ass, ane ox or a cow or a servand', att þies sulde be p*ro*vid' or þai wer boght or hyrid', bod a wom*m*an sulde not a man se or he wed hur, þat he war not displesid' aft*er* þai war wed'. And if þou giff hur 28

[1] Harl. MS. I*eronimus*. Fert*ur* Auriolus Theofrasti 'Libro de Nupcijs.'

[2] Arund. MS. "Ill*a* ornat*ior* pro-cedit i*n* publicu*m* *et* honorat*ur* ab omnib*us*, ego a*utem* i*n* conuentu femina*rum* despic*ior*." Ait*que*; "Cur aspiciebas vicina*m*?" &c.

[3] þer *omitted and added above the line.*

alt̃ þi gude to kepe, yit sho wylt̃ trow at þou kepis som̃ þi selfe, and þus sho wilt̃ suspecte þe & hafe þe in hatered̃, & happelie afterward̃ poysoñ the. And if þou bryng men̄ of craft in-to þi
4 hows, as tailliours or oþ*er*, it is p*er*elt̃ for hur vnclennes. So [if] þou forbyd hur it wilt̃ cauce hur do truspas. Therefor̃ what p*r*ofett*is* a diligente kepyng of a wyfe wheñ ane vnchaste wyfe may not be kepyd̃, ffor þe kep*er* of chastite is nede[1], and þ*a*t sho
8 þat is not lustie to syñ, sho may be callid̃ chastie. And if sho be fayr, oþ*er* men̄ wilt̃ luf hur, and if sho be fowle sho wilt̃ be prowde, at cauce men̄ make mekult̃ on̄ hur, and it is fult̃ hard̃ to kepe þat wele þ*a*t many men̄ luffis, and it is fult̃ hevy to hafe þat no man̄
12 wylt̃ cheris nor hafe in welde. Nevur-þe-les a fowle wyfe may bettir be kepyd̃ þan̄ a fayr wyfe may, for þ*er* is no thyng bod som̃ peple wilt̃ giff þ*er* vew and þ*er* fantasye þ*er*-vnto.

Vxoris malicia qua*m* in viru*m* cogitat qu*ando*q*ue* in
16 caput suum redu*n*dat[2]. S*upr*a de muliere, xiij[3].

Vxor infidelis est viro morienti. S*upr*a de muliere, vj.

20 Vxor qu*ando*q*ue* est occasio dampnac*ion*is viro. S*upr*a de h*er*etico.

Vxor fidelis est viro morienti. S*upr*a de missa, ij.

Vxor bona p*r*odest viro. Su*pr*a de abb*a*te.

24 Vxor adult*er*a. Sup*r*a de adulterio.

DCCXCIX.

Chr*ist*ianus. Chr*ist*iani mali magis puniu*n*tur in inferno q*u*am infideles.

We rede in þe 'Life of Saynt Macharie' how on̄ a day he fand̃
28 a dead man̄ head̃, & he spak þ*er*to & askid̃ whose hede it was, & it ansswerd̃ agayn̄ & sayd̃ it was þe head̃ of a paynom̄. And he

[1] Infida e*sim* custos castitatis e*st* ne*cess*itas.

[2] MS. q*uando*q*ue* vi capit.

[3] MS. xi.

askid' whar þe saule þ*er*-of was, & it sayd' in hell'; & he axkid' how depe, and it said', als depe as fro hevyn to erde. And he axkid' if þ*er* was any dipper þan it, and it sayd' ya, all' fals crysten men, þai er depeste in hell'. 4

Chr*ist*us. Chr*ist*i ymago. S*upr*a de ymagi*n*e.

DCCC.

Ymago Chr*ist*i mirac*u*la facit.

Eusebius tellis of þe wom*m*an þat was callid' Emorissa, þat was cle*n*syd' of hur sekenes be þe tuching of ow' Lordis hem, sho 8 garte make ane ymage after Cryste w*ith* clothyng & His hem as sho saw Hym, & oft sithis sho wurshippid' it, & sho sett it in hur garte, & all' þe h*er*bys grew þ*er*[1] vnder-nethe þat befor' was of no v*er*tue, when þai grew vp & tuchyd' þe hem þ*er*off þai war of 12 suche v*er*tue at þai heli[d] many folke þat war seke. And as Ierom tellis, Iulian*us* had it away & sett þ*er*[in] hys awn ymage, and belyfe a blaste of levenyng come & smate it down & burn[yd it]. 16

Ymago c*r*ucifixi sang*u*inem emisit. S*upr*a de crucifixo.

Ymago b*ea*te vi*r*ginis infectionem[2] mitigauit. S*upr*a de Maria, x. 20

Ymago b*ea*te vi*r*ginis anulu*m* a puero suscepit. S*upr*a de puero.

DCCCI.

Ypocrisis. Ypoc*r*ita a demone deuoratur.

Saynt Gregorie tellis how som tyme þ*er* was a monke of grete 24 estimacion in his gude thewis, & passand' wele nurturd' in all' his oder gude werkis; as it p*r*ovid' at end', he was not so

[1] MS. vppon, *erased.* [2] MS. temptac*ion*em.

inward', for he was o*þer*was þan he apperid'. So hym happynd' a hevynes of his bodie & fell seke, and he garte gadder to-gedur all his bredur vnto hym, and þai trowyng þat, & he dyed', at
4 þai sulde hafe som grete thyng of hym, or els som thyng þat was delectable for to here it of hym. And when þai come aforn hym, þuf all he war gretelie turment & whakand', [yit] he was co*m*pellid' to vttyr. And þan he sayd' vnto þai*m*; "Brethir, when ye
8 trow[yd] at I fastid' w*ith* you I had meate p*r*ivalie & eete, and þ*er*for I am now giffen vnt[o a] dragon to devowr, ffor w*ith* his tayle he hase vmlappid' my kneis, & he hase [put] his head' in my mouthe & suppyd vp my sawle. & w*ith* þat he stude vpp on
12 his fete and onone he was dead'.

Zelus. Zelotipus est vir frequen*ter* de vx*or*e. S*upr*a de suspicione.

Zelotipa est mulier de marito h*ab*ita modica oc-
16 c*asion*e. Su*pr*a de vx*or*e, ij.

Explicit.

Finis adest mete, nu*n*c explicit, ergo valete.
Pro merce tali, nu*n*qua*m* tantu*m* calamavi,
20 Sed retributum, fore largu*m*, iam puto tutum.
Preco Dei narrat, q*uo*d quarcus[1] ego vocor errat.

[1] *For* quartus?

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